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HENRY BAZELY





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Y^{rs} faithfully
H. C. W. Bazely

^{it}
HENRY BAZELY

THE OXFORD EVANGELIST

A Memoir

BY THE

✓
REV. E. L. HICKS, M.A.

RECTOR OF FENNY COMPTON, HON. CANON OF WORCESTER, AND
SOMETIME FELLOW AND TUTOR OF C.C.C. OXON.

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Ἡ ἀγάπη οὐδέ ποτε πίπτει· εἴτε δὲ προφητεῖται, καταργηθῶ-
σονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται.
ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν.

INTRODUCTORY.

A FRENCH author, well known for his brilliant studies of English philosophy and literature, has recorded the following incident of a visit he paid to England about the year 1871.¹ "Another Sunday, at eight o'clock in the evening, in a university town, I saw two gentlemen and a member of the middle class preaching in the public highway. They do this every Sunday." After a description of the addresses and the preachers, he proceeds: "I went off at the end of a quarter of an hour. The audience consisted of about fifty persons, men and women, well-dressed for the most part; at intervals some of them whispered and smiled ironically, but the majority of the men and all the women listened attentively, and appeared to be edified. I heartily approve of these proceedings. In the first place they provide

¹ H. Taine, *Notes on England*, Eng. Transl. p. 235 foll.

a vent for a consuming passion, for an intense conviction, which for lack of an outlet would degenerate into madness, melancholy, or sedition. In the second, they are moralising, and may do much good to many consciences. In the third, they keep alive among the public the belief that there are noble ideas, genuine convictions, perfectly zealous souls; for man is only too ready to fancy that indifference and amusement are the end of life."

Of the three evangelists who thus arrested the attention of M. Taine, the leader was Henry Bazely, the subject of the present memoir. He was well known by sight and name to every one in the City and University of Oxford. All admired his zeal and his unselfishness. Many knew that his diligence as a street preacher was equalled by his theological learning. But few were aware how much he had sacrificed for conscience sake; and fewer still were permitted to know his more secret efforts to rescue the sinful and the outcast. But the language of M. Taine, though he speaks like a visitant from another world of thought and feeling, is all of it touchingly true. Henry Bazely had indeed "a consuming passion" for doing good, "an intense conviction"

of Christian truth. His labours did certainly "do good to many consciences." And this memoir of him is intended (by God's blessing) to perpetuate the testimony which his life so strikingly gave, "that there are noble ideas, genuine convictions, perfectly zealous souls." It was thought, moreover, due to Bazely's memory that his precise theological attitude should be made known once for all. And in a time like the present, of conflicting opinion, of rival religious systems, and widely felt searchings of heart, it may be worth while to record the spiritual struggles of one whose difficulties were less about Christian truth than about Church government, and who left the Anglican communion, not allured by the worship or fascinated by the dogmatic completeness of Rome, but convinced by impartial study that the Scottish Kirk was the nearest approach to the primitive and apostolic model.

The chief difficulty in preparing the memoir arose from Bazely's habitual humility and inbred reserve. Although a member of what is termed the Evangelical or Experimental school of divines, he never spoke or wrote about his inner feelings or personal religious experience. In his letters

even to intimate friends there is very little about himself or his own doings. My work has therefore been greatly dependent upon the kindness of many of his friends, who have placed their written reminiscences at my disposal. One nearer source, however, has been of unfailing help. From early boyhood Bazely began the habit, which he continued till his death, of keeping a brief diary in his pocket-book. Here he jotted down every day what letters he received or wrote, what friends he saw, what journeys he took, what services he attended, what work or visits or other engagements he had in hand. These jottings are in pencil and disappointingly brief: very rarely indeed is there any comment made upon persons or things. His correspondence was extensive, and the packets of letters and other papers left behind him at his death were very numerous. A certain number of these, however, had been set aside by himself with directions that they might be burnt unread; and this injunction was religiously obeyed by his wife. It was his custom also to make a foul copy of any important letter he despatched, and many of these copies remain. His account books and other business memoranda, which he was most careful

in keeping, were available for the purpose of a biography. All these materials have been carefully examined and arranged by Mrs. Bazely, and placed in the editor's hands. Without her patient labours this volume would never have been prepared. From his father also I have received information upon many points. One word as to my own qualifications for the task. Bazely and I were elected scholars of Brasenose College on the same day in 1861, and our friendship which so began continued until his death. Down to the year 1873 my home, like his, was in Oxford, both in term-time and vacation; and even since then my frequent visits to Oxford have given me abundant opportunity of observing his career.

As his biographer I desire at the outset to remind the reader that my own theological position is very different from that of my friend. I was one of those who deeply lamented his final departure from our Church, and was surprised at his decided objections to Episcopacy, his strong Calvinism, his extreme scruples about purity of worship. Much of his conduct in relation to the Church of England, which I shall have to relate, I cannot approve, greatly as I admire his motives;

and throughout the memoir I am painfully sensible of his unvarying hostility to those catholic principles which to my mind are a priceless heritage of the Anglican communion.

Having spoken thus plainly of my own attitude, I shall endeavour with scrupulous care to avoid any kind of bias in editing the memoir. The reader will be left to make his own reflections, and to draw his own conclusions from the narrative. I have no purpose to serve but one ; that is, to record faithfully and impartially the doings of my friend's short but busy life. It has been a labour of love to set forth what manner of man he was, and what kind of work he did. Those who knew him best will perceive how far short my picture falls of the original. But if any readers derive from these pages some of that spiritual blessing which they have been the means of imparting to myself as I wrote them, they will not have been written in vain. The life of Henry Bazely is one witness the more to the power of Christianity, to the reality of the doctrine of the Cross.

CHAPTER I.

CHILDHOOD AND SCHOOLDAYS.

1842-1861.

I thank Thee for a holy ancestry ;
I bless Thee for a godly parentage ;
For seeds of truth, and light, and purity,
Sown in this heart from childhood's earliest age.

H. BONAR.

HENRY CASSON BARNES BAZELY was born on the fifteenth Sunday after Trinity, 4th September 1842, at the Rectory of All Saints, Poplar. His father, the Rev. Thomas Tyssen Bazely, who belonged to a good old Kentish family, was a well-known Oxford man of his day, having served as proctor in the University of Oxford, and as fellow and tutor of Brasenose College until 1839, when he exchanged academic life for the charge of a London parish. At that time Brasenose was patron of most of the important livings at the East End. These were, in fact, successive subdivisions of the old parish of Stepney (Stebbenheath),

the advowson of which had been purchased by the college early in the eighteenth century. The college is still patron of Poplar, and of St. Anne's, Limehouse; the remainder of its East London patronage has been of late exchanged for country livings, mainly with the Bishop of London. There were those who regretted at the time the abandonment of what seemed a fine ideal, the concentration of the influence and action of one Oxford college upon the spiritual needs of the East End. It is characteristic of the religious movements of our day that the noble work which this college felt it impossible to accomplish by means of such official connection, has been effectually undertaken by the zeal and devotion of private members of the University, who are, some of them, working in the Oxford settlements in East London, or are labouring there (often gratuitously) as parish priests. It is not fanciful to find, in the twofold activity of Bazely's later career as a student and evangelist, a reproduction of the spirit and example of his father, who rejoiced to see the culture and learning of Oxford devoted to the service of God and of His poor.

Henry was virtually an only child; for his

brother Narborough Gilbert, who was born on 28th May 1846, died in 1851 on 17th March. His earliest teaching he received from his father, who testifies to the singular independence of mind he displayed at that early age. He was perpetually asking the reasons for every statement of his instructor, and his father used to say to him, "You are the most contradictory little chap I ever knew." Another feature of his character showed itself very early. He was intensely fond of matter-of-fact, so much so as to seem devoid of imagination. When asked as a child to play at horses with the chairs, he replied, "No ; they are not real horses ; I only know about the horses in the street." His father writes :

I have few particulars of interest to mention in reference to my dear son Henry's early life. The characteristics of his boyhood were those of his after life, shyness and reserve, with the germs of that independence of thought which was so conspicuous in his riper years. Loving, as he was loved, by parents and servants in his home, his shyness made him unattractive beyond that circle. I do not think he was very happy in his first school [at Brighton], as his temperament and delicate organisation gave him little aptitude for the rough sports of boys. . . . I think his chief personal friend at Poplar was the lady organist of the church, Miss Elizabeth Stirling

(now Mrs. Stirling Bridge), of some musical celebrity, who taught Henry the piano.

There was no doubt of his intellectual gifts. Before he had completed his fourth year he could read any part of the Bible. In the autumn of 1851, shortly after his brother's death, Henry (who was not yet nine) was taken by his parents for a three months' tour in Switzerland, Germany, and France. The boy kept a journal of his travels, which is a startling performance for so young a child. The writing and grammar are perfect, and the arrangement of the diary reveals an orderly mind. He notes at Ehrenbreitstein 3d July :

We were shown into a very nice chamber which looked out upon the lovely Rhine. Mamma felt inclined to be looking out all night. There was a very good-natured chambermaid named "Trina," and a very cross surly waiter who used to bully a little French waiter very much.

25th July.—Reached Lenzkirche, where we breakfasted at the Hôtel de l'Aigle at 8 upon trout, honey, bread and butter, and coffee ; started at 9, drove on, took my first view of the lovely snow-capped Alps, looking more like a flock of fleecy clouds, only immovable, and quite as pretty or even more so. Passed through a little village called Bondorf, where there was a fair going on. Reached

Stühlingen (where the horses were rested) at 1. . . . The village all decorated with garlands and flowers for the Duke of Baden, who was expected in the evening.

The journal ends with a tabulated statement (1) of the hotels they had stayed at, (2) of the towns where they had spent their Sundays. At the foot the boy writes in large letters, "DEO LAUS."

His father belonged to the old High Church school, and was in considerable sympathy with the Tractarian movement. He therefore early consulted his friend William Sewell about Henry's education. Dr. Sewell was a man of genius whom we might perhaps describe as a High Church Platonist and a champion of religious education. He was ingenious, ready of speech, and of restless activity. As tutor of Exeter College, and from the chair of Moral Philosophy which he held from 1836-1841, he had striven to fill the minds of young Oxford with the ideas of the Anglican revival. In 1846 he founded St. Peter's College, Radley, and became its warden in 1852. Here he made it his aim to organise a school where the sons of the English gentry and upper middle class should be nurtured in learning,

devotion, and culture. The nucleus of the college buildings was a country house held on lease from Sir George Bowyer, and standing amid undulating meadows near Abingdon and the Thames. Sewell had a definite theory of the education of boys, which he set forth in various pamphlets, particularly in his *Journal of St. Columba's*, a college near Dublin, founded by him in 1842; and he pursued his ideas with enthusiasm. His pupils were to be trained amidst all that is lovely in worship, in nature, and in art; they were to live in a world of beauty and of grace, and so be moulded into Christian gentlemen. He had his views of school discipline, acting on the principle of unlimited trust in a boy's honour. He incurred much ridicule by his "cubicle-system," which, however, has since been adopted in several public schools; by it every boy in a dormitory had his bed screened off from the rest. Not that he wished to pamper his boys: his ideas were far different. Once at the beginning of a term, when the lads grumbled (as schoolboys are prone to do) at the plainness of their food, Sewell met this murmur, not, as other masters might, by inquiring into the cooking, or by other such means; but

he preached a sermon next Sunday on the Israelites hankering after the fleshpots of Egypt. To his mind the College was a Church in the wilderness, and he was a Moses, leading them to the City of God. Such a man, who has an ideal, and stakes his all upon bringing it to pass, cannot fail to command our reverence. And his protest on behalf of a larger infusion of religion into school life upon the distinctive principles of the Church of England has not been made in vain. But such ideals as his were not easy to realise without great and immediate expense, and he was himself quite careless about money and ill-served by his financial advisers. In 1860 the College sank under a load of debt ; and it has taken the munificence of pious laymen, and the efforts of several excellent wardens, to restore Radley to its old prosperity. At this moment it has outgrown its accommodation. Dr. Sewell spent his last years at Bonchurch, Isle of Wight ; he died 14th November 1874.

Bazely entered Radley in 1855, being then thirteen years of age. Here his powers of mind rapidly developed, and his physical health was established ; he seemed marked out for a career of distinction. But never was there a nature so

little suited for the Radley training. To him the mystical in religion and the sensuous in art were equally abhorrent; and Sewell's tendency to idealise must have seemed like make-believe. The result was a recoil of his religious nature from the system of the Anglican Church, which he never recovered. It was one indication of this revolt that in the school debating - club he invariably moved an amendment, and voted in the minority. This development had not escaped Dr. Sewell, whose system of "moulding" was unfavourable to independence of character. When Henry reached the head of the Sixth, and would naturally have become the Senior Prefect, the Warden in offering him the honour advised him to decline it; he feared lest Bazely's originality of mind, united though it was with loving and gentle ways, should employ increased power to the injury of the school system. Sewell, always fertile in names and allusions, gave him the titular dignity of Princeps of Radley. A letter of Dr. Sewell to his father refers to this occasion :

In all that you say of him I most heartily concur. I am heartily and truly proud of him. When he and I talked together over the question of the senior prefect-

ship, I had before me his peculiarities of temperament, his intellectual power, and his independence of character, and these are great excellences. But his mind was never one to run on in grooves—a good hunting horse, but not quite safe in shafts—and so he has the honour (for it is a great one in our little world), of being the first Radley *princeps*.

His father wrote to him from Poplar Rectory on 7th June 1860 :

MY DEAR OLD HEN—I was very glad to get your letter this morning. I am much pleased that the Warden *offered* you the Senior Prefectship, but quite approve of your declining it. Thanks for the copy of the Warden's poetical address to the Bishop. I have not had time to study it ; some portions of it seem rather difficult. I dare say the Bishop was much amused at the flight of his hat. . . .

Visits from Bishops and other ecclesiastics were so common at Radley that it is doubtful who is meant. Probably the person alluded to was Samuel Wilberforce, Bishop of Oxford. By him Henry was confirmed some two years before this time. It may here be noted that his parents left Poplar at Christmas 1860 for Tunbridge Wells ; this they made their home until 1868, when they removed to Dover.

The following letters, which passed between

Bazely and his old Warden long years afterwards, still show how lovingly both looked back upon their memories of Radley :

ASHCLIFF, BONCHURCH,

19th April 1873.

MY DEAR HENRY—You won't mind my calling you by your old name, which I always was accustomed to use when talking of you with your dear father and mother. I have just had a letter from him, as I was on the point of sending you a little privately printed brochure of words that fell from me at the last dinner of old Radleians. I want to assure you that the step which you have so conscientiously taken, much as I may grieve over it in some points, has in others only added another instance of the cases for which I may heartily thank and bless God when I look back on Radley. You have great powers of mind, great independence, and originaive energy. And you remember when we talked together over the question of the Senior Prefectship, and we both agreed that if it was happier and safer for you to be the Princeps of the School, it was because I saw the vigour of these two powers within you, and was afraid they might some day carry you off the line. I am therefore not surprised to learn that such has been the case. But I do bless God again and again that His grace within you—moulding, as it has done, your character from its infancy—has preserved you from wrecking yourself or others upon the great snares and pitfalls of this day,

and by His infinite mercy only landed you on another line of rails running, if not wholly, at least in a great degree parallel with our own. I delight to think of you labouring zealously and honestly and unselfishly for Christ and for the souls which He has purchased. I am proud of you, even when I do not agree with you. These are days when the outward organisation of the Ark will be broken up, like St. Paul's wreck, and all around we shall find individuals striving to reach the shore by their own swimming, or on fragments of the wreck, and we must prepare our hearts and minds to bear the trial with Christian sympathy, tenderness, and large-heartedness, bearing and forbearing, and only praying that in this triumph of the enemies of Christ's Church we may still be able to preserve the light of His One Catholic Apostolic *Faith*—His *Truth*—by our separate exertions.

I do not say that ecclesiastical questions or polity and order are not vitally [and] essentially wound up with the question of Truth and Faith. But we must make allowance for those to whom this is not clear. I cherish, my dear Henry, with the greatest delight, the conviction that in this question of Truth and Faith, on all the grand vital doctrines of the Gospel, you and I are one; and I rejoice to think of your devoting yourself earnestly to Christ's cause, where you believe that you can most be useful to His cause. And if those who take the lead in such missionary work, while they claim more liberty than the English Church can give them, will teach others, while they indulge their own inclinations, to abstain from

all unkindly thoughts to the Church, whose ecclesiastical deficiencies they are endeavouring to supplement, your influence may do much good. When I took up 'the pen I did not think of so wasting your time. I only wish to assure you of my most affectionate sympathy, respect, and rejoicing in all the good which you may be enabled to do. I cannot separate it from other blessed fruits of Radley. I cannot bear that you should think yourself not included in my thanks to my dear boys—my warmest thanks, my blessed memories.—Ever, my dear Henry, your affectionate friend,

WILLIAM SEWELL.

TO DR. WM. SEWELL.

I thank you very heartily for your most kind letter, and the copy of your speech at the old Radleians' dinner. It has been a great pleasure to me to read your words, which have recalled some days—perhaps seldom thought of in the midst of constant occupation, but not (I think) forgotten—to which I shall always look back with thankfulness. I can without any reserve confirm the accuracy of the description which you have given of Radley during the time that I was there; and I have very often, in conversation with friends in Oxford, stated my firm conviction that the system of internal government there was as nearly perfect both theoretically and actually as can be expected in an imperfect world. I can remember no occasion in those days when the harmony of the Prefects' study was disturbed; and I must add my testimony to the singular respect, and more than respect,

—warm affection towards yourself,—which was invariably shown and felt (as far as my experience went) by *every* boy in the school. And the cause of this, I know, was the confidence which we felt you always put in us, and the strict impartiality with which we saw you treated us. I am sure no old Radley boy can ever, when he thinks of his school-days, forget the loving care with which you tended us.

It is naturally a source of grief to me that I cannot see eye to eye with many whom I love best on earth in all the things which belong to the kingdom of Christ. But there is, I am persuaded, no difference of opinion between us on any subject which either of us would call an essential truth of the Christian religion. And in this day of trouble, rebuke, and blasphemy, I trust and pray that all who hold the Head, acknowledging one Lord, one Faith, one Baptism, may be enabled to work, if not together in the same external communion, yet in unity of spirit and in the bond of peace. I am glad to think that I still have your affectionate remembrance, and sometimes I hope your prayers. It will always be a pleasure to me to see you, if I may call when you are at Dover or Oxford. That you may yet see much—very much—fruit of your labour of love at Radley for Christ and Christ's redeemed ones is my hope and my petition to Him. Believe me always your affectionate old pupil,

H. C. B. BAZELY.

On 31st May 1861 he was elected to an open classical scholarship at Brasenose, his father's

college, where he came into residence in October of that year. What parental love followed him to his new work the following letter from his father will show ; it bears signs of having been carried much in the young man's pocket :

T. WELLS, 14 Oct. 1861.

MY DEAR OLD HEN—I begin a letter in the hope of receiving one from you this afternoon. You reached Paddington in time, I trust, for the 4.50 train, and so were in time for College Chapel at 8. I arrived at Miss ——'s at 5, found the old woman still living and glad to see me. I left Poplar at 8, and got home by 10.36. You found, I hope, your rooms in comfortable order and your goods arrived. I left you, dear Henry, with more in my heart than I could tell you in words. You know how dear you have been to us at all times. You have never left us without our thankfulness to God for His goodness to us *in you*, and our earnest prayer that for your sake and ours you might continue to be a blessing to us. It is with especial earnestness, tho' with trust and hope, that dear mamma and I now commit you to God's keeping.

Papa knows that you are now entering into greater trials and temptations than heretofore ; it is only God who can preserve you pure and unharmed, as well as give you the strength of Christian principle. Greatly as we shall rejoice in any academical success you may achieve, this will be *as nothing* compared with our

thankful delight in believing that you have by God's mercy been preserved pure from sins of every kind ; especially such as destroy youthful innocence and bring shame and remorse to the soul. Believe me, dear Henry, there can be no greater blessing gained for your after life than the purity of your youth,—a blessing in itself, a blessing for your *then* free heart and memory, and a blessing sure to be followed by grace and power to live well ever afterwards. May God, who has been so good to us, grant you this blessing in answer to your own and our prayers ; and next to pleasing Him, you will always think of your dear home, and how deeply our joy and peace depend on you : and in all trouble of whatever kind, dear Henry, always put (under God) your trust in us—never keep aloof from father and mother. There is nothing else which *in comparison* I am anxious to write about now. But I will add a few hints on one or two not unimportant matters. You will not find the rules and regulations of college discipline very stringent ; but if any do appear irksome, do not let your compliance be otherwise than exact and cheerful. Real manliness and good sense is shown in observing frankly the formal regulations as well as the known wishes of those in authority. The attendance on morning chapel, college lectures, reading according to the advice of tutors, a cheerful and happy (I do not mean light and trifling) demeanour in the lecture room, the proper use of your academical dress—all these are things of *some* consequence in their effect upon others, as well as matters of propriety in themselves.

2 P.M.—Glad to get your letter. . . . You do not give a very flourishing account of your rooms . . . I hope in your next letter to hear that you are tolerably comfortably settled, and your relations with your tutors established. . . . God bless you, dear Henry.—Your affect. Papa,

T. T. B.

CHAPTER II.

UNDERGRADUATE LIFE.

1861-1865.

High nature amorous of the good,
But touched with no ascetic gloom ;
And passion pure in snowy bloom
Thro' all the years of April blood.

TENNYSON.

UPON being transplanted from Radley to Oxford, Bazely found himself in a very different and a very searching spiritual atmosphere. The Tractarian movement had lost by this time its supremacy in Oxford, and an anti-clerical reaction had set in. The University Commission of 1850 had worked a revolution in the spirit of the place. Liberalism was now dominant, and the influence of free thought was felt everywhere. The University indeed, and the colleges, were still by law connected closely with the Church of England. No one could enjoy the greater emoluments of Oxford, no one could even take his M.A. degree,

or have a share in the government of the University, or of a college, without declaring his assent to the doctrines of the Church. But this official connection between the Church and the University excited the keenest opposition in the minds of academical reformers, and instead of securing a religious tone among tutors and students it tended to destroy it. It was not until the abolition of University Tests in 1872 that this grievance was removed. Since that date, although the official recognition of the Church by the University and by the colleges has grown steadily less, yet religion is no longer prejudiced in the eyes of critics by the possession of privilege or by the semblance of persecution, and individual piety and warm churchmanship have become more manifest than ever before in every quarter of the University. But in 1861 things were far otherwise. Among the more intellectual students it was almost a point of honour to be in revolt against clerical restrictions. The wildest theories were agitated; and the system of religious repression only encouraged scepticism. The theological world was then still disturbed by the *Essays and Reviews*, and was further discussing the riots at St. George's-in-the-

East, and the "ritualism" of Mr. Bryan King—a near neighbour (by the way) of Mr. Bazely at Poplar, and a brother ex-fellow of Brasenose. All these controversies found their echo among the undergraduates.

Into this ferment of controversy and of scepticism Bazely was now suddenly introduced. But he never lost his balance. His early habits of piety, his simple purity of heart, his love for his parents, his strict sense of duty and principle,—virtues which had been deeply implanted in him by God's grace at home, and had been fostered by his schooldays,—now stood him in good stead. His faith in Christian revelation never really wavered. He read all sorts of books, and heard all kinds of opinions broached; but he dismissed all doubt as something alien and abhorrent. Among his papers of this date is an analysis of a fine sermon preached (it may be) at St. Mary's. It is upon the doubt of St. Thomas, and seems to have been felt by Bazely as a word in season. But indeed it is clear throughout his life that, whatever religious difficulties he encountered, he never for a moment lost his grasp of the verities of the Faith. His conduct as an

undergraduate was outwardly faultless ; he was regular in every religious duty, and enjoyed to the full the opportunities he now had of hearing the best preachers of the day at St. Mary's and at the parish churches. His inner experiences he revealed to no one. But it was soon apparent that his theological leanings were towards the Evangelical side. On 25th October 1862 he began to attend the Saturday evening prayer-meeting for undergraduates at St. Aldate's, which he rarely missed (when in Oxford) from that time until his death. He was also a frequent guest at Mr. Christopher's Saturday evening "at-homes," where addresses were given by leading men of the Low Church school.

At midsummer 1863 he was placed in the first class in Classical Moderations, after which he went on a short trip to Belgium and Holland with his father. His diary of the tour is full and careful. But he maintains his usual reserve as to his personal feelings and impressions. The manners and dress of the people, the picture-galleries, — above all, the scenery, delighted him. He appears to have witnessed with deep interest the ritual and worship of the Roman Catholic

Church, but no syllable of criticism or disparagement occurs in the diary.

The following account of his undergraduate career is given by a college friend :

Well do I remember his rooms in the corner of the front quad. They were large and nicely kept ; for Bazely was neat and methodical in all his ways. He read very regularly, and his habits had a quiet self-control which usually belongs to maturer age. It was the same with his religion. Although on some points he already had perplexities, yet his piety was of so settled a kind that it had lost self-consciousness ; and I never saw so much devotion combined with so much geniality in so young a man. There was nothing singular in his habits. For exercise he usually walked ; but he was fond of an occasional ride. He used also to drill as a member of the University Rifle Corps. In Hall at the scholars' table he usually carved, as being the best hand at it amongst us. After dinner at times he played a good deal at chess. But what he liked the most was to welcome the more thoughtful men to his rooms, where we discussed everything human and divine, and argued as only young men can about philosophy and life. Such discussion was what Bazely enjoyed ; never was there a man more tolerant of other men's opinions. A year or two later, when he was being drawn nearer to Presbyterianism, his chief companion was S. W. Skeffington (then a scholar of Brasenose), the devout author of *The Sinless Sufferer* ;

and I believe that some parts of that very book were prepared when the author was sharing the same lodgings with Bazely in Grove Street. Widely as they differed in theology, they were fast friends. It was the same thing in our College Debating Society, which he chiefly organised and which often met in his rooms. His speeches were always interesting; he liked arguing, and would at times defend a paradox. All who knew him were aware of a dry humour which was seldom long in showing itself. I recollect a story of his which he told to show how, with sufficient assurance, you may represent a positive defect as a singularity, as even a distinction, as almost an advantage. It was about a poor hack with which once or twice he had to content himself when he went too late to the stables and the better mounts were out. 'Is he good for a jump?' said Bazely. 'Jump!' replied the stable-man, 'this horse would never jump; he couldn't do it. There isn't the man in England that could get this horse over a two foot fence, not with spurs or anything.' Bazely said he felt quite taken aback, and put in the wrong at once.

As a scholar he was sound and thorough; but although he had a real gift for acquiring languages, he cared less for the manner than for the matter of ancient authors. He was a great reader, with a wonderful power of accumulating knowledge. Yet he carried his learning lightly, and was the furthest remove from a pedant. We all thought the reason why he missed his first in Greats was because he read too assiduously, and allowed himself less time than he required to digest his

reading by means of essay-writing. His books he usually underlined with pencil, and wrote marginal jottings to help him find his way again to the salient passages. He seemed to like to possess the books he read; thus his library soon grew, and this seemed the only luxury he allowed himself. Amid all the pressing engagements of his later life he never outgrew his affection for old-book stalls.

He appeared to me to be not so much insensible to the charms of nature and of art as resolved to let these pass, as not helping him in the life he had set before him. I used to regret that he did not develop more the imaginative side of his nature, and I jokingly told him he ought to be a lawyer—so logical was his mind, and so free from emotional bias. But, in truth, his strongest interests centred in human nature, which he studied eagerly in every phase. He liked to see men as they are; he never lived in a fool's paradise. In 1863 he went up to London, at the time of the Prince of Wales' marriage, to see the illuminations. Together with two other Brasenose men he walked about London all night—from Regent Street to London Bridge, and then back to Paddington Hotel. For some hours he was a prisoner in a helpless crowd that blocked the street. It was what he liked; it gave him experience of the humours of a mob. In 1863 he got an order for the Oxford Assizes to watch from beginning to end a trial for murder, and on 24th March he went with a friend to see the execution. "We both wanted to see *one* execution" (writes his companion, after an interval of

twenty-two years), "to watch the crowd, etc., and to form a genuine opinion for ourselves upon the subject of public executions. And we both condemned them as brutalising and disgusting, without anything to solemnise or awe the spectators, and with much to do them harm." Bazely spoke strongly in a debate soon afterwards against public executions. He again witnessed the Assizes in 1864. Looking back upon it all, I can see that he was being trained, more than he knew, for the work he was afterwards to do.

At Christmas 1865 he obtained a second class in the Final Classical School, a result which disappointed all his friends. His failure was through no lack either of ability or diligence; his father truly speaks of him as "pursuing his studies assiduously, and—only to please me—ambitiously." But it is likely that his distaste for much of the current philosophy had something to do with his class. He was perpetually thinking, but on his own lines; and he wrote but little. Moreover, theological questions were already absorbing his chief attention; already he was debating in his mind about the true ideal of Church government. His father wrote to him 14th December 1865, two days before the class list came out:

MY DEAR OLD HEN—I cannot but hope that you rate too low your work in the schools, and that your position will not be lower than the second class. . . . It will certainly be hard upon you, after all your care, and (as to real attainments) *successful* study, to have failed at all. I pray, however, dear old Hen, that such result may not discourage you. Such things have happened occasionally to eminent men ; and I hope you may still enjoy and improve the remainder of your time at Oxford. . . .

He took his degree of B.A. at once. But he held an Exhibition which required him to keep terms and study at Oxford for two years after putting on his gown. To this his father's letter refers.

CHAPTER III.

FIRST VISITS TO SCOTLAND.

1866-1869.

But O blithe breeze ! and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last.

One port, methought, alike they sought,
One purpose hold where'er they fare,—
O bounding breeze, O rushing seas !
At last, at last, unite them there !

A. H. CLOUGH.

HENRY BAZELY was now in his twenty-fourth year, but he looked even older ; and his outward appearance underwent little change until his last illness. He was of about the middle height and spare in frame ; but active, healthy, and light in his movements. His manner was pleasant and cheerful, though sedate. At first you thought him reserved ; but as soon as you knew him, he proved a charming companion. His eyes beamed with truth, and his mouth and

chin spoke of determination. His character by this time was fully formed. He had an iron will, the slave of a scrupulous conscience; and his mind was of that logical order which presses every truth to its ultimate consequences, and dislikes hesitation or compromise. But his character was as pure and as gentle as it was strong; and there was no end to his kindness.

Having taken his B.A. degree, his next duty was to decide upon a profession. Many things pointed him to the work of the ministry. The study he loved best was theology, and while yet an undergraduate he had been much occupied with religious questions. In 1864 he had been appointed to one of the valuable Hulme Exhibitions at his college, which required the holders of them to reside in the University for two years after the B.A. degree, and to devote themselves to theological reading. Nothing could be more to his mind; and one fruit of his study was that he gained the Denyer and Johnson Theological Scholarship in March 1868. He had for some time past been allied with the Evangelical Churchmen of Oxford, and was a constant frequenter of Mr. Christopher's meetings; he was elected a

member of the Oxford Union for private prayer in 1866. It was hoped that he would now seek Holy Orders in the Church of England ; but this he could not see his way to do, for he was becoming a decided Calvinist and had doubts about Episcopacy. So much did these questions disturb him that, after much thought and study, he determined to go to Scotland in the autumn of 1866, and see Presbyterianism actually at work. It was not his first visit to Scotland, for he had spent July and August of the previous year reading with a pupil at Dunoon. This time he was alone ; but he travelled to Scotland, as before, by sea ; and without staying at Aberdeen or the Orkneys he pushed on to the Shetlands and spent Sunday, 5th August, at Lerwick. He made his way by yacht to Unst on Tuesday the 7th. The Rev. David Johnston, then minister of Unst, gives the following account of the visit :

It was on Saturday afternoon, the 11th day of August 1866, in the island of Unst, Shetland, the most northern parish in the British Isles, that Mr. Bazely and I became acquainted with each other. He had travelled by sea from London to Shetland on a summer visit, and as he was detained in Unst by stress of weather two or three days longer than he intended to stay, the parish-

ioner whose guest he was brought him to the manse, where (much to my enjoyment) he spent the evening with me. In the course of our conversation I was struck by the circumstance that, though he had been trained in the Church of England, of which his father is a clergyman, he appeared to be strongly in favour of the simple forms of worship which characterise genuine Scottish Presbyterianism, and admired the constitution of the Church of Scotland as by law established. This I learned, not specially in reply to inquiries of mine, but from his own spontaneous remarks. Instead of leaving the island on Monday the 13th, as he had purposed to do, he came at my request to the manse, and stayed with me till the 24th. In this way that intimate friendship was formed which subsisted without interruption for above sixteen years, till the date of his lamented decease on the 1st day of March 1883.

The following letter to Mr. Johnston, written upon his return home to Tunbridge Wells, gives his retrospect of the tour :

Sept. 11, 1866.

MY DEAR MR. JOHNSTON—According to promise I will send you just a few lines to tell you of my safe return home. . . . We had a good passage to Aberdeen, where we arrived on Wednesday morning; and as the steamboat for London was not to sail till 9 p.m., I had ample time to explore Aberdeen and get a good view of the place. The day was cloudy, which caused the

handsome granite buildings to look rather dull. I went over the two colleges, and inspected with some interest the lecture-room for the Divinity students. After a long and (during the latter part) rather tempestuous passage we reached London on Friday evening, and I got home that night between 11 and 12, and was glad to find my parents quite well. It is with great pleasure and thankfulness that I look back on my visit to Shetland, and especially on the ten days which I spent at your manse. My chief object in going to the North this summer—namely, that I might get some insight into the actual working of the Church of Scotland—has been accomplished, through the ordering of God's providence, to an extent far beyond what I ever anticipated. I bought in Aberdeen Dr. King's book on Church Government, and Dr. Cook's *Procedures in the Ecclesiastical Courts*, the perusal of which will give me clear ideas upon the theory and practice of a Presbyterian Church. But I often wish myself in your study to talk over with you certain difficulties which now and then come to my mind. . . .

At the close of the vacation he again writes :

TO THE REV. D. JOHNSTON.

DOVER, Oct. 2, 1866.

. . . I have enjoyed my stay here very much ; this town is the birthplace of both my parents and their ancestors for some generations, and we have many

relations and friends still residing here. . . . I have been attempting (though my time has been much interrupted) to make up for the agreeable period of intellectual idleness—comparative at least—in which I indulged myself when with you in August. Mosheim's *Ecclesiastical History* and the Hebrew grammar have been the works which I have taken in hand, and in which I have made some progress. . . . All influences around me tend to keep me within the communion of the English Church. I must make a long and prayerful investigation before I renounce the position of an Evangelical minister in that body of professing Christians in which, by God's providence, I was born and educated. To desert the English Church might appear to many a practical condemnation of such men as —— and others whom I love and reverence, and cannot endure to think dishonest. But I have no time just now to write more on this matter. You will pray, my dear friend, that God will direct and teach me in the way wherein I shall go, and guide me with His eye. . . .

He returned to Oxford for October term, which he spent busily enough. Besides his own studies, attending lectures, and coaching a pupil, he was engaged in a variety of religious undertakings with one or two friends. His diary mentions frequent prayer-meetings on Monday afternoons as well as Saturday evenings, district visiting at Botley and other villages near Oxford, tract distributing, a

Wednesday afternoon service at the workhouse, cottage lectures, and other tasks. He was also agitating at the Union debates for the closing of the rooms on Sunday ; and was a member of the "New Vitality," a society of religious University men of various views, in which papers were read and followed by discussion. Many of these engagements were but a continuation of work begun early in the year, as soon as he was through the schools. His doings at this time are described in a letter to Mr. Johnston, dated October 24 :

MY DEAR MR. JOHNSTON—I am extremely busy this week, but will steal a few minutes to thank you for your last, received on Thursday. . . . We have just had here some mournful results of High Church teaching—five perversions to Romanism. First a B.A. of Merton who seceded from the Established Church during the vacation, and has published a letter to one of his University friends containing the reasons which chiefly influenced him to change his faith. He has been followed by a B.A. of Balliol, very successful in the schools, the son of a Scotch minister in Edinburgh,—also a scholar and a commoner from the same college, and another commoner from Trinity,—who were all received into the Roman Communion last Sunday week. It is rumoured that some twenty or more undergraduates are on the verge of secession, and that Dr. Newman is coming himself to

Oxford next week to receive a very distinguished Oxonian into his church. I do not give much credit to these floating reports, but some considerable defection to Popery from the English Church at this time would not surprise me. . . . At such a crisis as is the present time, I am still more uncertain about the propriety of deserting the English Church, when the numbers of her Evangelical ministers are decreasing every year. But I would like to see reformation in her government, doctrines, and worship. There were well nigh forty men present at Mr. Christopher's prayer-meeting last Saturday. . . . Next Sunday Canon Carus, one of the most able of the Evangelical party, is coming to preach at St. Aldate's. I have a great deal of work on my hands just now—the instruction of a backward pupil, preparation for a religious address to be given at the workhouse, arrangement of a Missionary meeting, and Hebrew and other theological lectures. . . .

His mind was still undecided about his allegiance to the Church, and he determined again to visit Scotland. His plans are best described in his own words :

TO HIS FATHER.

5 GROVE STREET,
OXFORD, Nov. 30, 1866.

. . . Dr. Shirley was buried at noon on Tuesday. I happened to be in Ch. Ch. with Payne Smith at the time, so I went to the service in the Cathedral, which

was well attended by the members of the college and other private friends of the deceased professor. . . . I have just had a curacy offered to me at one of the city churches ; the incumbent is a decided Evangelical minister, whose views and my own are almost entirely *en rapport* with each other. Further, if I were to be ordained in the Church of England, there is no place in which I could wish my first duties to be laid rather than in Oxford. The privilege of continuing to hold my Exhibition—a practice heartily sanctioned by the college authorities—affords me obvious, and, I think, lawful inducement. Still more attractive is the prospect of enjoying the society of Mr. Christopher and other parish ministers here, as well as that of various undergraduate friends. But I cannot deny that I am conscious of difficulties as to the tenability of the position occupied by the Evangelical clergy in the Established Church. I may say that my opinions are substantially identical with those held by the extreme section of that party, and I believe—as a matter of historical investigation—that these men are on the whole truer representatives of the early English reformers than any other clergymen included in the pale of the Establishment. Some of their doctrines, however, and yet more of their practices, do appear to me to be irreconcilable with the formularies to which they pledged themselves by their ordination vows. Nor as yet have I met with a satisfactory defence of their consistency, either in their writings or conversation. . . . Suppose, however, that I could in good conscience sign the Articles and the 36th Canon . . . I have the

gravest doubts whether the Bishop of this diocese would consider me a fit person to be admitted to the diaconate, holding as I do even more pronounced views than those ministers to whom I allude, on such subjects as the government of the Church, the functions of the Christian ministry, and sacramental grace. I am fully persuaded, after long and prayerful study, that the system of theology commonly called Calvinistic in its important features most nearly harmonises with the teaching of Holy Scripture. This being so, it is natural that I should have perused with interest and satisfaction the Confession of Faith subscribed by the ministers of a sister Church of the Reformation, modelled in all respects very similarly to the Church of Geneva. I cannot but believe that the opportunities of becoming acquainted with the doctrine and practice of the Church of Scotland were afforded me by the special guidance of Providence. I have entertained the idea as possible of receiving Orders in that Church, for I have at times felt that on the whole the doctrine, discipline, and worship of that communion is more scriptural than that of the Church of England. But—not to mention certain practical difficulties and worldly considerations which might tempt me not to take such a step—I think it may be a duty, if possible *salvâ conscientiâ*, to enter the ministry of the English Church, especially at this time, when, by their own confession, the Evangelical party are losing ground, and so many ministers of the Church in doctrine and practice openly propagate the worst errors of Rome. I shrink also from practically condemning the position of Low

Churchmen as at least inexplicable, if not dishonest. I have written at some length, not because I wish to raise a controversy which would be at once painful and unprofitable on these points, as to which you and I see so differently, but that you may know what subject is occupying my thoughts just now, and may appreciate at least the reason which keeps me in a state of indecision, *i.e.* my difficulty respecting the consistency of the Evangelical clergy. . . .

TO HIS FATHER.

Dec. 5, 1866.

. . . Of course I should never for a moment imagine that you would allow your affection for me to be diminished because I acted in religious questions according to the dictates of my conscience, even if I had fallen into either of the most alluring snares of the present age—Popery or Rationalism—from which God in His mercy has preserved me. I know this, that whether I should be a minister of the Church of England or of the Church of Scotland, my love for you and mamma would not be a whit the less, and, though I should regret the want of perfect uniformity in our sentiments, I should trust that on all the fundamental truths of the Gospel, though we could not fully realise it, there would be agreement between us. No earthly differences of opinion, inseparable from our present state, can sunder the bond of union existing between the members of the one true Church of Christ. . . . I shall certainly go up to Scotland either this vacation or

at Easter, that I may obtain thorough acquaintance with the northern Church, which is indispensable before I proceed further. . . .

TO HIS FATHER.

5 GROVE STREET,

OXFORD, Dec. 9, 1866.

MY DEAR PAPA—I received your and mamma's kind letters yesterday. What I am going to write will, I know, grieve you ; but in such a matter I must do that which, after long consideration, I believe to be right. I mentioned in my last my intention of going to Scotland either this vacation or at Easter. I have just heard that the latter time would be after the close of the Divinity Sessions at the Scotch Universities ; so I have determined to go up to Aberdeen at once, *i.e.* next Wednesday, in order that I may attend some of the lectures of the theological professors, which are just commencing. This is undoubtedly the best way of becoming acquainted with the doctrine and practice of the Church of Scotland ; and, moreover, should I ever seek ordination in that Church, previous attendance at two or more sessions, I am informed, is indispensable. . . . My visit to the North may possibly result in my discovering as great or greater obstacles to my ordination in the Scotch than in the English Church. But I am persuaded that it is my duty in this matter to prove all things. . . . If I take orders in the English Church, I shall never regret having witnessed and shared in what is confessed to be a very excellent course of education for the ministers of

a reformed Church, for which I shall always entertain a high regard I do not expect to come to a final decision for five or six months at the least. The only thing which makes me very sad and has caused me much inward struggle is the disappointment at not spending the vacation at home with you and dear mamma; but this I must make up my mind to bear, and I will ask you not to add to my sorrow by attributing to me in your thoughts any want of love to you both. . . . I feel an irresistible impulse to go to Scotland, which I may not disobey. . . .—Your very affectionate son,
H. C. B. B.

Few things, apart from moral lapse, bring such sorrow into a family as religious severance: in this case the love between child and parents was strong enough to bear the strain, as their answers to his letter show.

FROM HIS MOTHER.

TUNBRIDGE WELLS, Dec. 10, 1866.

MY DEAREST HENRY—Of course I feel much disappointed at not having the happiness of seeing you this Christmas, but I will try and bear it cheerfully on dear papa's account, as well as on your own, and knowing that it is a cross laid on me for some wise purpose by God, who does not afflict willingly any of His servants; I am certain it is no want of love on your part which

leads you from home, but the necessity of coming to a decision on an all-important subject. I have no doubt but that it has made you feel very unhappy, and caused you many a struggle. I have always found you the kindest and most affectionate of sons, and I feel confident that you will ever continue so; my prayers will be with you, my darling, wherever you go. I hope you will take care of yourself during your long journey and wrap up well. . . . God for ever bless you, my own darling; may He guide you into all truth. . . .

FROM HIS FATHER.

TUNBRIDGE WELLS, Dec. 10, 1866.

As I said in my last, dear old Hen, God's will be done. God bless, preserve, direct you. Your affectionate father,

T. T. B.

P.S.—If you want money, you will let me know.

The following letters to his friend, Mr. Johnston, reveal his impressions of what he saw and heard at Aberdeen :

2 ST. MARY'S PLACE,
ABERDEEN, Dec. 20, 1866.

MY DEAR JOHNSTON—I arrived here last Friday afternoon. I called on Dr. Pirie¹ on the evening of my arrival, and introduced myself with your letter. He was very courteous, and said he should be very glad to

¹ Principal and Vice-chancellor of the University of Aberdeen. He died November 3, 1885, aged 82.

see me at his lectures, and furnish me with any information, etc., which I might require. . . . I commenced attending lectures on Monday. Dr. M'Pherson is occupied just now with demolishing the sceptical positions of Strauss and Renan, and Dr. Pirie with the Church history of the fourth century. The lectures promise to be very interesting and useful; they are certainly superior in style, if not in matter also, to most of those that I have listened to at Oxford. I am told that Dr. Milligan is an able lecturer; so I shall ask if I may join his class also. Dr. Pirie seems to be decidedly clever, though somewhat eccentric. He often makes very original remarks; but he possesses very little veneration for the early Fathers, and interprets in rather lax fashion the Confession of Faith of his own Church. . . . I am quite ashamed of the theological education at an English University, as compared with the thorough system of training ministers adopted here. . . . On Sunday I went to the West and East Churches, and heard the same preacher both in morning and afternoon. The sermons were elegant compositions, but not evangelical enough for my taste. . . . I am enjoying my uninterrupted evenings for reading, which are rarely obtainable in Oxford. . . .

TO THE SAME.

2 ST. MARY'S PLACE,
ABERDEEN, Jan. 4, 1867.

. . . I am still attending regularly the lectures of the three professors, and certainly find them both interesting

and profitable,—superior, too, both in style and matter to many which I have listened to in Oxford. . . . The course of education for the ministry appears to be in itself very excellent and thorough, but I must confess I do not see any good effects of it in the students. They strike me as being a very worldly set of men, addicted—which is perhaps a national failing—to smoking and whiskey drinking. . . . I am very much disappointed. I certainly expected to find the candidates for the ministry of the Church of Scotland very superior, in a spiritual point of view, to the majority of those preparing for ordination in Oxford; but the very reverse I find to be the case. The custom of opening the several lectures with prayer in itself I like very much; but the practice common among the students of censuring or ridiculing the prayers of the professors and their fellow-students makes me gravely doubt the expediency of extempore worship. I thought such an abuse almost impossible before I had experience of it; but it is certainly more repulsive to all feelings of reverence than the formality too often engendered by a liturgy. . . .

TO THE SAME.

5 GROVE STREET,
OXFORD, Jan. 29, 1867.

. . . I enjoyed my intercourse with——very much. He is one of a type of ministers which I am afraid is fast diminishing in numbers in the Church of Scotland. What I said in my last about the Scottish clergy is

confirmed by what I saw and heard in——. With the exception of——, I did not meet any whom from their conversation I should judge to be “Evangelicals.” They all appeared to me to answer rather to the class of English clergy called “high and dry Anglicans.” I was informed also by some Free Church and Episcopalian friends of mine that very little Gospel truth was preached from the pulpits of the Establishment in——, the —— being an honourable exception, and that the ministers of —— neglected their parishes shamefully, and were notorious for their worldly habits. No doubt these statements are to a certain extent exaggerated by party prejudice, but from my own observation I can readily believe that there is a good deal of truth in them. . . . I am sorely tempted to seek the more congenial society of the Evangelicals in the English Church. And yet the more I examine the theory of the Church of Scotland, her doctrine, government, and worship, the more I am constrained to confess that she comes nearer than any other Christian Church to the model of Holy Scripture. If well administered, I know no church more calculated to train up the members of Christ’s mystical body in faith and holiness. It may be that I expected too much. I did expect to find that the majority of the clergy of such a church were men of superior spiritual attainments, but I must own that I have been greatly disappointed; and from what I have seen of the divinity students, there does not appear to be much reason for anticipating better things in future. I shall certainly not make any application to the

Assembly till 1868. I require yet more time after this visit to Scotland to come to a decision. . . . I do not at all regret having spent my vacation in Scotland. I have gained a good deal of information about ecclesiastical affairs in the North—a subject upon which I find that most English people are extremely ignorant ; but, as I said before, I am disappointed.

TO THE SAME.

5 GROVE STREET,
OXFORD, Feb. 8, 1867.

. . . I dare say you may be right in saying that the candidates for the ministry of the English Church are not as a whole more satisfactory. The fact is that I expected to find in Scotland the majority of the students such as a select few are here, and the majority of the ministers such men as Christopher, etc.,—both which expectations were perhaps unreasonable. . . .

He spent the Lent and Summer terms at Oxford, studying theology and working as before. In the Long Vacation he again visited Mr. Johnston at Unst ; the trip is thus described by the Rev. A. C. Downer :

After taking part in some evangelistic services in the district of Silverdale,¹ we proceeded together north-

¹ Some account of these services, and of Bazely's share in them, will be found at the beginning of the next chapter.

ward and made a short stay in Edinburgh, where we were joined by our friend Bontein. We made some interesting excursions, one of which took us down the Clyde to Rothesay. On August 30th we took a steamer, and leaving the port of Leith proceeded up the east coast of Scotland, touching at Aberdeen and Wick on the way to the Shetland Islands. At Wick, about 5 A.M., we saw the interesting sight of 2000 fishing boats returning from their night's work. At Kirkwall in the Orkneys we went on shore and visited the ancient cathedral. The steamer went no farther than Lerwick ; but a sailing packet conveyed us an additional forty miles to Unst, where we were received by our friend the Rev. D. Johnston, minister of the island, now minister of Harray in Orkney, and then an undergraduate of Oxford. Under his hospitable roof we spent a delightful month, passing the time in reading and conversation, mingled with walks and preaching excursions in various parts of the island. On Sundays we attended the parish church, and were much edified by the willingness of the people to undergo fatigue in attending the services. Some of them had to walk several miles to church, often in the rain (for it seemed to rain almost every day), and to wait with but little shelter between the services.

Bazely himself wrote on September 12 :

. . . We have been here now for some ten days, and had very prosperous voyages hither. Some meetings have been held on this island since our arrival, at which

Downer and Bontein have given addresses. The people are much more religiously disposed than is usually the case in the South, and possess a very good head knowledge of the Bible. But though this is extremely satisfactory and encouraging, there is always a danger lest the heart and conscience may never have been reached. . . .

He spent October term in Oxford as before, with increasing devotion to good works, and a growing wish for entire dedication to God. This he reveals in a letter written December 10th to a lady (a very intimate friend) who had invited him to a Shakspeare reading at her house, such as he had often taken part in before :

I have just heard from my father of your kind invitation to me to form one of your party for reading Shakspeare on the 20th. I feel that it is my duty to refuse this and all similar invitations, as I ought henceforth to devote every moment of time to preparation for the ministry. Moreover, even if I had not the ministerial office in near prospect, I should not feel myself justified in spending hours in secular occupations which might be spent in efforts, direct or at least indirect, to reach the thousands of unsaved souls around us, and to lead them to Jesus. I have lately been, and am now, engaged in evangelistic work ; and I believe it is God's will that I should for the future give up occupations (it may be) harmless in themselves, which, even if they do not unfit

me for doing God's work, yet consume many precious hours. Our friendship induces me thus to express without reserve to you my sentiments, and not to content myself with sending an unexplained refusal to your kind invitation. With best regards, etc.

In 1868 he spent January 9th-24th at Edinburgh as a Divinity student, having matriculated at the University. He also took a short trip to Aberdeen and Orkney in the autumn of this year. He had now definitely made up his mind to join the Church of Scotland, at least as a layman. His decision to leave the English Church was shown by his taking the degree of B.C.L. on February 27th, instead of the usual M.A. ; a B.C.L. was not required to sign the xxxix Articles. His secession was now well known, and provoked some remarkable comments. In a letter to the *Times* dated August 22, 1868, Dr. Pusey was arguing against the necessity for the further abolition of tests, and wrote: "This year even a Divinity scholarship (I was myself an examiner) was awarded to one who was about to be a minister in the Establishment in Scotland." More curious was a conversation with Bishop Gray, described in a letter of Bazely's father :

DOVER, Oct. 31, 1868.

On Saturday I had to meet at dinner the Bishop of Cape Town at Mr. Puckle's, when the following incident occurred. After an animated debate with the Bishop about Gladstone, we talked on Pusey's letter to the Wesleyan Conference. This led to the mention by the Bishop of the infidelity of Dons in Oxford; then was noticed the religious leanings and doings of the junior members, during which discussion I mentioned you as having part in the "Evangelical" movements among that body. Then the Bishop said, "I hear that there is a Brasenose man who has distinguished himself in the schools, who has great influence with the undergraduates in the way of evangelicalism; he is, I am told, the son of a Presbyterian minister, and is now undecided between Presbyterianism and Episcopalian Orders, and I have no doubt, Mr. Bazely, that *your son is under his influence*." "My Lord," I said, "my son himself is, I doubt not, the man of whom you speak—not the son of a Presbyterian minister inclining to Episcopacy, but the son of an Episcopalian minister inclining to Presbyterianism." You may fancy the Bishop's astonishment, first at finding his observation so met, and then (as he bade me to tell you) at the fact—unparalleled, he said, and opposite to the current examples and tendency of the day—of Presbyterianism being preferred to Episcopacy; and when I told him that you claim preference for it, both from Scripture and early Church history, he was more amazed than I ever saw any man to be at an intel-

lectual phenomenon. But I have no doubt you are the Brasenose man meant; and also I fancy you must be the Divinity scholar alluded to by Pusey in his letter to the *Times*—though *he* ought to have known who you were, and not have written as if you were a dissenter. . . .

Nevertheless, although he considered himself now as a lay member of the Church of Scotland, he hesitated to seek for ordination. He preferred for the present to do religious work as a layman. He writes to Mr. Johnston on December 10, 1868, from Oxford :

. . . I have been up during the whole of the term, and have been assisting Christopher as stipendiary lay-curate in parochial work, doing in fact all that an ordained curate would do out of the material church. And I shall probably continue in the same capacity till Easter, as he does not expect to obtain a regular curate before then. My time has thus been very fully occupied, as there are a great many sick and poor to be visited, besides prayer meetings and cottage lectures almost every day. But I have been doing some Hebrew with Pusey, and attended some other theological lectures. . . .

He continued working as a regular lay-helper at St. Aldate's until December 1869; and the experience he gained by so doing was invaluable. In December 1869, after examination by the

Presbytery of Edinburgh, and having delivered the requisite discourses, he became a licentiate of the Church of Scotland. The account of this is best given in Mr. Johnston's own words :

In pursuance of his inclination to join the Church of Scotland, he spent a short time at the Divinity classes in the universities of Aberdeen and Edinburgh, supplementing thereby the theological training he had in Oxford, and getting some practical insight into the nature of pastoral work in the Church of Scotland. Under the sanction of the General Assembly he was licensed by the Presbytery of Edinburgh on the 29th of December 1869, the late Dr. Crawford, Professor of Divinity in the University of Edinburgh (who took a warm and friendly interest in him), presiding on the occasion. It may be explained, for the information of readers unacquainted with Scottish Presbyterianism, that a licentiate is a layman licensed to preach as a candidate for the ministry, and as such to conduct ordinary public worship, but not to dispense sealing ordinances. License confers eligibility for appointment to a parochial charge.

CHAPTER IV.

EARLY EVANGELISING EFFORTS.

1866-1869.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

BISHOP HEBER.

FROM Christmas 1865, when he took his B.A. degree, until his death in 1883, Bazely made his home in Oxford ; and, although the continuity of his life might be thought broken by his alternation between Presbyterianism and Episcopacy, his religious difficulties made no practical difference to his outward life. He was from first to last an evangelist, and the greater part of his time and strength during all these years was spent in ministering to the souls and bodies of the poor. The preceding chapter has alluded to his missionary efforts during 1866. Mr. Downer's description belongs to this and the following years :

The first time I met him was on the occasion of a visit to Oxford from school in the spring of 1866, to be examined for a scholarship. I had been invited to luncheon by my elder schoolfellow, Mr. S. W. Skeffington, on the Sunday, and Bazely was there. Both were lodging at No. 5 Grove Street, the scene of many happy hours in after days. In October of the same year (1866) I began residence at Brasenose (dear Bazely's college), and together with C. S. Bontein of Oriel, had an introduction to the Rev. A. M. W. Christopher, whose Saturday evening meetings for University men we attended in S. Aldate's Rectory room. Here we met many earnest men, amongst whom were Bazely and Nash. Next term (January 1867) Bontein and I commenced some evangelistic meetings at the village of Sutton. In February Bazely, learning of our plans, joined us, together with C. H. Ward of Exeter College, and gave addresses at the meetings. This, I afterwards learned, was Bazely's first effort at public preaching. In the summer term of the same year a remarkable series of evangelistic meetings was organised in the Oxford Town Hall, in consequence of an effort of Bazely's. These encouraging meetings were continued for several terms with crowded attendances, and Bazely was constantly working for them and enlisting the assistance of others, principally undergraduates. It was during that summer that some of our friends met in my rooms daily at 8 P.M. for prayer for the work of God. Then, as the term drew to an end, one of our friends, F. J. Chavasse of Corpus Christi College, proposed that after the Long

Vacation the meetings should be carried, with the permission of the Rector, to S. Aldate's Rectory—which was accordingly done. Such was the origin of the Undergraduates' Daily Prayer-Meeting, in the institution and maintenance of which Bazely bore an important part.

When term was over, we spent a considerable part of the Long Vacation of 1867 together. First, we spent a week or two at Abingdon, which we had visited from time to time for evangelistic work, preaching there and in the surrounding villages, in barns, on village-greens, or wherever we could collect the people together. In August we went to Silverdale to be the guests of the Rev. W. Shepherd, author of the well-known "Silverdale Tracts," who was the father of our friend, C. C. W. Shepherd (now Walwyn), of Wadham College.

Mr. Walwyn has described their visit :

They arrived on Thursday, 15th August, a week before Mr. Haslam, and we employed the interval by holding services daily in the villages round, by way of preparing for his coming. The thing was a novelty, alike to the neighbourhood and to myself, who had been stirred into making the effort by the services at Oxford. Specially fresh in my mind is the recollection of the first Sunday dear Bazely was with us at Silverdale. Some three miles away up the estuary of the Kent, and on its eastern shore, was a village called Storth. It lay far from church or school, and was spiritually in a state of practical heathenism. A godly widow woman gladly

offered us her cottage, and undertook to invite her neighbours ; and in the evening Bazely, Downer, and I set forth together. Our path lay amid scenery than which it would be hard to find any more lovely, until we reached the slope of the hillside above Storth. The summer evening sun was gleaming across the estuary at our feet ; beyond rose range upon range of hill and crag, till in the background the eye rested on the blue peaks of the Lake Mountains towering above all in solemn grandeur. At the lane-end, amongst rocks and copse-wood, stood the widow's cottage. We entered it, and Bazely and Downer each in turn proclaimed the Word of Life to the poor villagers assembled within. Night after night was spent in like work amid the surrounding villages, until they went on to Scotland together, August 27.

Mr. Downer adds :

The following term, October 1867, we were constantly united in plans for the furtherance of the Gospel work, many of which we talked over in his rooms in Grove Street. On one occasion we visited Woodstock on "Troop Sunday," taking with us a large supply of tracts for the crowds who came. We gave away great numbers of these, and preached for several hours in the market place, returning home at about ten o'clock at night, having walked nearly twenty miles, and undergone the fatigues of the day without a meal. The following year we repeated our visit, but were better provided for.

It became clear at once that Bazely was singularly qualified to do the work of an evangelist. He spoke out of a heart full of love to God and man; and every word had the persuasive force of sincerity. His theological knowledge was thorough and exact, so that his utterances were always controlled by reason and good sense. He had a fluent delivery, acquired by continual practice in debating societies at Radley and Oxford; but his manner of speaking was calm and quiet, well suiting the unassuming simplicity of his appearance; his style of address was very affectionate, but he appealed to the reason and conscience more than to the feelings; he abhorred irreverence and levity, and his thought and diction were saturated with Holy Scripture. He soon became a leader in all kinds of outdoor and irregular preaching. Already in 1867 the Evangelisation Society sent him £40 to help him in the work. In 1868-69 he held services of this kind each Sunday afternoon in the Wheatsheaf Yard, Oxford. These were removed to the large room at 40 Pembroke Street, from 28th November 1869. The Town Hall services, already referred to, were originated by him in 1867, and were repeated for

five or six years in succession. Mr. Christopher thus describes them :

For some years after taking his degree he promoted evangelistic meetings in the Oxford Town Hall. Such men as Mr. Robert Baxter, Mr. Stevenson Blackwood, and Lord Radstock, were asked to give Gospel addresses on these occasions. I remember the Town Hall being crowded for four successive nights (through Bazely's efforts) with working people, many of whom attended no place of worship, to hear addresses of this kind from a converted navvy. Bazely took care that, at the close of the meeting, each of a thousand persons should receive one of Houghton's penny Gospel books, *A Saviour for You ; Thy Day ; Faith—what it is and what it does ; Heaven and how to get there*,—a different one each night. The cost was provided out of a sum of money which a dying undergraduate requested his father to send me.

The audiences consisted largely of working people. Those who were impressed were visited afterwards by the clergy and others ; careful lists of names and addresses being kept by Bazely himself. Apart from other results, there is no doubt that these meetings had a lasting effect upon the Evangelical movement among the University men. Mr. Walwyn speaks of this :

Amongst the happy results of these services there was

one upon which it is now very interesting to look back. Not only were they the means of awakening some amongst the undergraduates, who had previously been careless, but they had the effect, in a remarkable manner, of drawing together those who already knew the Lord into closer and warmer sympathy, and more brotherly fellowship and intercourse. Prominent amongst them was dear Bazely, who was senior to most of us, and already a graduate ; and it was in this way and at this time that I was myself first drawn into close friendship with him.

Bazely's evangelistic efforts soon made him a marked man both in and about Oxford, which was very trying to one of his natural shyness of temperament. But in fact his whole soul was on fire with religious zeal, and this was the source of his courage. It is true his methods were what many would deem rash and unwise ; but none can question his motives, or doubt that souls were saved. And if, as is confessed, he showed no hesitation in co-operating with English nonconformists, and often ignored the parochial system of the Church, it should be remembered that he was himself attached to the Calvinistic doctrines and Puritan worship of the Scottish Presbyterians, and was not bound by his position to respect the rules of the English Church. Certain features

marked his work from the first. He had great patience in dealing with details, and was an excellent organiser. As such he was always ready to plan and arrange for any kind of meeting, and would undergo the greatest fatigue and annoyance in distributing handbills or taking round invitations to people to come, whereas at the meetings themselves he never cared to speak (much as others liked to hear him) unless he was wanted. With characteristic humility he chose always the most thankless, laborious share of the work. Another feature was, that he liked not only to preach to people, but to be much amongst them and show them practical sympathy. He worked as an evangelist in the spirit of our Lord's words, "If I have washed your feet, ye also ought to wash one another's feet."

It was of the greatest advantage to him when Mr. Christopher enlisted him as a regular lay helper in St Aldate's parish from October 1868 until December 1869. Every kind of agency that could be devised in a populous city parish, worked on the Evangelical plan, was here in operation. All sorts of philanthropic and missionary efforts fell to Bazely's task, to organise and

to maintain. His diary at this time is a record of ceaseless exertion, on Sunday and week day alike ; and several of the more special methods of his later labours took their origin from this period. Thus in 1869, when the Oxford Militia was called out for drill, he was anxious to do the men good and show them Christian kindness. What, he thought, must be the spiritual life of these rustic lads, billeted for a month together in the public houses of the city ! He organised a public tea for them in the Corn Exchange on 18th May. Tea was followed by addresses, as the following entry in his diary shows :

May 18.—To station 5 P.M. to meet Ned Wright. Militia Tea (800 men) in Corn Exchange, 5.45–9. Neil M'Leod, master-gunner from the Tower, spoke on Rev. i. 7 ; and Ned Wright on Acts xiii. 26–41. Ned Wright and —— to supper. Read 2 Cor. vi. 14—end with —— afterwards [this was a resident pupil].

This experiment he repeated in 1872. He had gained his first experience of such a thing in 1868, when, under April 24, he notes : “ Tea to 220 militia recruits in St. Aldate's schoolroom, 6–9 P.M. Christopher, Sergeant Rae (late Artillery), and I gave addresses.” Still earlier, in 1865,

on Sunday, May 7, he had attended St. Mary's to hear the Bishop (Wilberforce) preach a sermon to the militia. There is an entry in his pocket account-book for May 4, 1869, which has a pathetic connection with the Militia tea :

May 4.—Sold chain, pins, etc., for £1:16s. ; to be given to Militia Tea, or T. H. [*i.e.* Town Hall Services].

In his diary the entry to the same effect is written partly in Hebrew to conceal the act. No one probably, except God and himself, knew why his plain gold watch chain had been exchanged for a black silk ribbon. One or two other entries from his diary during 1869 will show at a glance what his life then was. It will be remembered that he was at this time lay helper to Mr. Christopher.

Tuesday, Feb. 23.—Had letters from F—— and M——. Wrote to J. B——. To prayer-meeting at noon (S—— 1 Sam. xviii. 38-53). Very fine and cold. J—— to dinner. To Cold Harbour Service 7-8 : preached on 1 Pet. i. 1-2. — to Virgil and tea, 8.15-11.

Here is the account of Sunday, Sept. 5 : it was the day before St. Giles' fair ; on this Sunday

the Summertown Road leading into Oxford is thronged with holiday folk, who go out to see the shows and vans that are approaching and encamping near the town in readiness for the morrow's festivities.

Sept. 5.—Fine and warm. To St. Aldate's School 9.30, to see teachers about coming out to preach in the evening. To St. Aldate's (with ——) in morning. (A. M. W. C. Matt. vi. 24). A. M. W. C. to dinner. To Wheatsheaf [see p. 60] 3-3.50. I read Acts ii. 14-end, and H—— preached on Ps. xxiii. From 4-9.45, between Summertown and St. Giles'; preaching, singing hymns, tract-distributing with H—— (R—— and C—— with us). Had tea at Richmond Lodge, S——, G—— spoke; C—— read Eph. ii.

This was a Sunday in the vacation; here is a Sunday in term time:

Oct. 17.—Had a letter from D. J. A. C. D. to breakfast. To University sermon in morning. (Pusey, John xviii. 37, 38). 1 Kings with —— [a resident pupil] 12-1: lunch and walk. To Wheatsheaf 3-4.10; read Eccl. ix. and Gal. vi.; preached on John ix. 4 (collection 3s. 2½d.). To St. Aldate's in evening (A. M. W. C., Gal. iii. 22-26); collection for Radcliffe Infirmary. With —— [the same pupil] till 11.

In 1869 he spent his first Long Vacation in

Oxford, and this experience suggested fresh openings for his zeal. The Oxford races took place on Port Meadow on two days in August, and here Bazely was led to make his first efforts on a racecourse. Habited in the cap and gown of his B.C.L. degree, and with a banner inscribed with texts, he distributed religious leaflets and books, and preached to the crowds as occasion offered. His diary for 1869 has the following entries :

Aug. 19.—Mr. G. H—— arrived 2 P.M.; with him and Mr. H—— on the racecourse preaching and tract distributing, 3–7.15 : in open air till 9.45, St. Aldate's Street. Took Bible class of young men, 8.45–9.45. (Tit. ii. *ad fin* and iii. *init.*). Twenty present. Called on J——, sick man, 10. P.M., in Blackfriars Road.

Aug. 20.—To noon prayer-meeting, and about the town in morning with H—— : to boys' school, where H—— spoke. To racecourse as yesterday, with banner. Open air as yesterday, 8.45–9.45 ; down St. Aldate's Street with banner. Very fine and warm.

The quiet of the Oxford Long Vacation is rudely broken every year by St. Giles' fair. On the first Monday and Tuesday after September 1 (St. Giles' Day), the grand street or Boulevard

in front of St. John's College is for two days and nights crowded with the barbarous picturesqueness of a country pleasure-fair. Excursion trains run from all quarters, and thousands of people from the neighbouring towns and villages pour into the city. Shows of every kind, merry-go-rounds, menageries, stalls innumerable, discordant sounds of all sorts of musical and unmusical instruments, glare, confusion, crowding, rough-play, and (it must be added) drunkenness and debauchery, are in full activity from morning to midnight. In 1869 Bazely made his first appearance at the Fair. His diary contains the following entries, which show him to have been struggling at the time against indisposition :

Monday, Sept. 6.—Indoors all day with internal pain. H—— went to the Fair with banner and tracts from 3–5, and again preaching from 7–9.30.

Tuesday, Sept. 7.—Felt better ; to prayer-meeting at noon, and with H —— and banners to the Fair, 3–5 and 7.30–9.30. Great opposition in the evening, but many attentive.

This exertion left him so unwell that for some days he was in the doctor's hands, a very unusual thing with him. Next year, assisted by

some friends, he set up a regular stall at the Fair for the sale of cheap religious and wholesome literature, Bibles, periodicals, illustrated magazines, etc. These found ready purchasers; and at intervals, as he had opportunity, he preached to the crowds of pleasure-seekers. This work he continued every year till he died. His letter to the *Oxford Times*, written Sept. 12, 1871, speaks for itself:

SIR—I venture to ask you kindly to insert these few lines in reference to a letter from “Looker on” which appears in your correspondent “Jack o’ Lantern’s” Journal of last week. Most fully do I agree with him in his desire for the suppression of St. Giles’ fair,—the evil connected with it is indeed far in excess of the good. Again, as long as it is held, I quite agree with him that some efforts should be made for the spiritual benefit of those who are present at it. Gladly would I have preached in the Fair, as I have done on former occasions, if there had been a suitable opportunity. Some open air services were held in the evening; but the noise was so great, and the excitement so general, that it was inexpedient to attempt more in that direction. I believe much good was done this year as well as last year by the bookstall, at which I, and some friends who kindly assisted me, sold Bibles and other Christian books during each day, from the morning till midnight, to the amount of £23. On the former occasion £15

worth only was disposed of. I feel sure many of your readers will be interested in hearing that God's truth was thus widely circulated. There was a specially large demand for Bibles; also for copies of the *Pilgrim's Progress* and Foxe's *Book of Martyrs*. . . . I will just add that tracts were widely distributed; for these 15s. 6d. was given me by several kind friends after the service at the Martyrs' Memorial on the Sunday evening before the Fair. Copies of the *British Messenger* and other publications were taken round by myself and one of the parochial ministers to every one of the travelling booths; without exception these were thankfully received. . . .

Already in 1867 he had begun to preach in the open air, and had done so frequently at Ferry Hinksey, and "in the garden of the public house" at that village. His employment as lay worker at St. Aldate's led him to do more of this kind of work, and in the various alleys and lanes of that crowded parish he was continually preaching in the open air, or holding cottage meetings. His diary mentions very often Cold Harbour, Floyd's Row, Wyatt's Yard, Shepherd's Row, St. Aldate's Street, and occasionally Abbey Place, the Hamel, Bridewell Square, and Thames Street. These labours he pursued very quietly, but so persistently, that they attracted public criticism; and it

was perhaps as a protest against such criticism that a number of religious people of the middle class united to make him a present. On Nov. 26, 1869, they gave him Guillemin on *The Heavens*, with a simple address which ran as follows :

TO H. C. B. BAZELY, Esq., B.C.L.,
Brasenose College.

DEAR SIR—We, the undersigned citizens and residents of Oxford, beg most respectfully to testify our sense of gratitude that is due to you for the efforts you have been putting forth in promoting the preaching of the Gospel in the streets and lanes of our city during the summer months, and beg your acceptance of this as a memorial of our affection and regard for the service you have rendered, assuring you that this is accompanied with our earnest prayers for your future success and happiness in such an important work. [64 signatures are appended].

The selection of the book was probably suggested by some one who knew that astronomy was a favourite hobby of Bazely's. His diary from time to time gives a careful description of every eclipse of sun or moon which he was able to witness ; with some younger pupils who were under his charge in Oxford he worked a good

deal with a telescope, and in 1875, on Sept. 15, he gave a lecture on astronomy to the members of the Young Men's Christian Association.

To Abingdon races he first went in 1870. His diary contains the following entries :

Sept. 8.—To Abingdon with W—— by 11.35 train. Dined at Lepine's, then to racecourse, L—— with us. I preached till stopped by clerk of the course ; gave away tracts on the road back. To Oxford by 7.15 train. Very fine, windy, W., rain in evening.

Sept. 9.—To Abingdon races with W—— as yesterday. Fine, with heavy and lengthy showers in afternoon.

Mr. Lepine of Abingdon writes of him :

Mr. Bazely used to visit the Michaelmas Fair in Abingdon, to sell Bibles and Testaments and various religious books at a reduced price. Numbers gathered round his bookstall, to whom he spoke of a Saviour, awakening an interest in many that stood listening. He also visited the racecourse to speak to the people and distribute tracts.

With the experience gained at Oxford and at Abingdon he proceeded to make similar visits to most of the fairs and race meetings anywhere near Oxford, and there lies before me a list of some twenty-five fairs, with their dates and other particu-

lars about them, which he drew up at this period for his own use. His frequent employment in this kind of work was so well known that Mr. Sydney Linton (now Bishop of Riverina), in giving an address in St. Aldate's Rectory room, said of him, "If you want to find Bazely, you must look for him in a crowd."

Another work which he made peculiarly his own was preaching on Sunday evening at the Martyrs' Memorial. This monument, a noble specimen of the Gothic revival, and an early triumph of Sir Gilbert Scott's, was reared by Evangelical Oxford in 1841, in memory of the martyrdom of Bishops Latimer, Cranmer, and Ridley, and as a protest against the Tractarian movement. It occupies the most beautiful and perhaps the most conspicuous site in Oxford, looking down upon the street which is annually invaded in September by St. Giles' fair. It seems as if Bazely's preaching at the Memorial grew out of his efforts at the Fair, and partly also out of those open air addresses which he delivered at various places in the town, in order to draw the people to come to the mission services held in the Town Hall. Already, in 1867, he notes

in his diary for Sunday, June 2, that he went with some religious friends "to hear Spurgeon's student, M'Farlane, preach at Martyrs' Memorial." Bazely began preaching there in 1870, and the service was continued regularly from 1871 onwards, himself taking the principal share in the work ; it was here that he and his friends attracted the attention of M. Taine. Mr. Downer describes his preaching :

Every Sunday evening, when service was over in the churches, he preached at the Martyrs' Memorial ; and those who have been present on these occasions will bear witness that it was an unique and impressive sight. Dressed in his college cap and B.C.L. gown, and accompanied sometimes by a few undergraduates, or townspeople, he would take his stand in the accustomed place and give out a hymn ; then he would pray, and commence his sermon. Basing all he said upon Scripture, and bringing to bear upon the sacred text his stores of theological learning, he soon arrested the attention of his hearers, and with great clearness of thought and logical power, in the strength of the Spirit of God, brought his conclusions home to their conscience. Sometimes his voice would rise so that its clear ringing tones could be heard in the far distance, and then again sink to a low tone, yet so distinct in its utterance that he could always be followed. His whole being entered into the subject. His spare frame moved and bent as

his argument proceeded; his upraised arm expressed the intensity of his purpose; his flexible countenance lent itself, sometimes almost oddly, to every change of meaning; while his large soft brown eyes, instinct with thought, gazed round upon his hearers. Few indeed were the sermons preached in Oxford of equal clearness and vigour of thought, soundness of Scriptural exegesis and nervous power, with those preached by Bazely at the Martyrs' Memorial.

Another singular method adopted by Bazely to press upon men the "one thing needful," was his distribution of tracts at the boat-races. Mr. Christopher describes this:

The annual boat-races in Oxford used to last for eight days in the summer term. A great multitude pours down to them, including the greater portion of the undergraduate members of the University. Bazely looked upon this stream of young, vigorous, and influential life with something of the mind of the Master to whose service he was given up. He therefore carefully selected beforehand eight intelligent well-written Gospel tracts, and obtained a thousand of each. He enlisted the services of other zealous Christian University men. They stood in cap and gown at the various narrow outlets from Christchurch Meadow, and offered the little Gospel books to undergraduates as they returned from the race. These were generally willingly taken, and the more so when the custom became established

and the good quality of the tracts had been ascertained by experience.

Mr. Whitfield adds :

During a long evening spent alone with Bazely in winter of 1879, he informed me how his heart had been cheered at the last boat-races. A learned professor from the lay ranks of the Church had received a tract from him one evening, and passing by the same place the next night, requested to be supplied with another. To Bazely's expression of surprise he answered that the tract of the evening before (a simple Gospel tract) had interested him much.

Conduct like this, so regardless of conventional proprieties, was liable to be misunderstood. By many he was, no doubt, harshly judged. They thought a man could not thus break through custom and usage unless he craved for notoriety, or was a mere fanatic, or perhaps too dull and ill-bred to understand polite manners. By degrees, however, he won his way to the esteem of all hearts. Men felt that to him at least they could point as a consistent Christian, who had given up all, without reserve, to the service of God. Some incidents of his labours will be related in another chapter by help of the recollections of his friends. He left no record himself beyond the brief pencil-

lings of his diary, and the carefully kept accounts of his expenses at fairs and races. He never wrote, and seldom spoke about himself—never unless obliged.

The Rev. F. K. Y. Aglionby gives the following account of his friend, which others who knew him as well will recognise as by no means exaggerated :

At the urgent request of Mr. Christopher, whose wishes in such a matter have for myself all the force of a royal invitation, I have tried to commit to writing some recollections and impressions of my dear friend, Henry Bazely. I cannot write anything worthy of so noble a character : at the utmost I shall be thankful if my recollections, etc., be esteemed like one of those floral offerings which, however simple in themselves, a holy sorrow loves to place as its best memorial upon the tomb of a departed brother. While unable to add materially to the store of facts and incidents which others will have contributed, I may be allowed to give a short account of that acquaintance with him which gradually ripened into one of the choicest friendships of my own life—a friendship which no differences of view in religious matters ever impaired.

I first knew him when I came up to the University as an undergraduate in the autumn of 1868. He belonged to a circle of earnest and devoted young men who were gathered around the beloved Rector of St.

Aldate's, and who regularly attended his Saturday evening meetings for prayer and the exposition of Holy Scripture at No. 40 Pembroke Street. Henry Bazely was at that time a senior man, and as an undergraduate I looked up to him with mingled awe and admiration: I early learned to esteem his great learning and the zeal and courage with which he threw himself into Christian work. It was a long time before I saw much of him privately, not in fact until my own career as an undergraduate was drawing towards its close. All who knew him, however slightly, were struck with the unwearied energy, the versatility and earnestness, with which he sought to serve his Master. He was at the heart of every scheme for reaching different classes of people: he welcomed every device for bringing the Kingdom of God nearer to them, and would throw himself wholly into any enterprise for compelling them to come in to the Gospel feast. One rarely if ever saw him without finding him interested in some fresh work or carrying on works already instituted with fresh interest. He would with a few friends visit racecourses, fairs, and other like gatherings, for the purpose of bringing "the one thing needful" before those who were immersed in the amusements and pursuits of this present world. He was often seen preaching in the streets of Oxford at the times of the boat-races, and regularly for a long period did he testify for his Lord at the Martyrs' Memorial on Sunday evenings. He was the last man to impose his own views of duty in such things upon others: he never judged those who did not feel themselves called to work in those ways, whilst he

hailed any co-operation in that department of his work. Hundreds—nay thousands—must have listened there to the Word of Life as it fell from his lips. God only knows how many received a word in season; for all thoughtful Christian men and women were struck with the forcible, scriptural, pathetic words in which he reminded them of a judgment to come, and bade them turn betimes to a merciful Redeemer. It was not seldom that some who came to scoff went away sobered and subdued, for the time at least. All who had eyes to perceive could discern a love unfeigned to his Saviour, a burning zeal for the good of souls, a single eye to God's glory, a shame of shame, *i.e.* a shame of being ashamed to do anything which he thought would glorify his Lord.

His mind, naturally of a high order, had been drilled and disciplined by a diligent training in those studies which are known in Oxford as "*Literæ Humaniores.*" His reading was wide as well as deep: he manifested an astonishing acquaintance with all the questions of the day, upon none of which did he either think or speak superficially. His book of books was the Bible, which he studied and loved as few men do. All who heard his addresses and sermons felt how deeply versed he was in the Holy Scriptures. His reading of theology was very extensive, embracing the Fathers—Augustine in particular—the Reformers, and theological literature generally down to his own time. So fair and candid was his mind that he felt it needful to familiarise himself with the views of those from whom he very widely

differed, in order that he might thoroughly understand them, and try to look at truth from their point of view. In this way he could appreciate what was good in other schools of thought—and he could as well obtain that sympathy with their difficulties which is so needful in those who would win others to what they believe to be the truth. Meanwhile, he never wavered in his own allegiance to what he held to be God's truth.

His friends were sometimes amazed at the lucid manner in which he could state the arguments of an adversary, and marshal in imposing array all that could be said by him, and the next moment refute conclusions which had seemed all but incontestable. I will here relate an anecdote which shows his powers as a controversialist. I did not hear it from his own lips, and cannot now recollect my authority, but I had it from some one who spoke from competent knowledge. When he went up to be examined for the Denyer and Johnson Theological Scholarship, the candidates were asked amongst other questions to write a defence of Episcopal Government. He asked permission to take the other side. The examiners, one of whom was Dr. Pusey, after a little consultation granted his request. His answer to the question was eulogised as a fine piece of reasoning : he was elected to one of the scholarships.

Between the years 1872-1879, I saw but little of him, my own lot being cast in other places ; but in 1879 I returned to the neighbourhood of Oxford, and it was my privilege, during the three years which followed, to see a good deal of him. It was ever a keen enjoyment to be

with him, and I shall ever look back gratefully upon my intercourse with him. He lived the same busy life, "full of good works"; he spent the morning in study and in tuition, the afternoon in going from house to house amongst the Oxford poor, especially those who went nowhere, *i.e.* to no church or chapel, and whom he sought to win for Christ; the evening in varied works bearing in some shape upon the one great object which was next to his heart. To sum up: I should say that amongst the chief of his characteristics were the following:—Depth and intensity of conviction, wide and deep sympathy with other minds, for whose sympathy he too yearned, great candour and fairness, self-forgetfulness and self-sacrifice, a conscientiousness almost morbid, a great deal of practical ability, sound common sense, and remarkable acuteness in his perception of character.

His very voice and manner when engaged in public and social devotion betokened a close and humble walk with God. I can almost hear him pleading in those solemn and subdued tones of his with God and man. Manifold illustrations of these traits occur to my own mind, but it is impossible to record them in such wise as to reproduce their effects upon other minds. Much of his power with younger men lay in his genuine and lively sympathy: I may be allowed to give an instance of it from my own experience. He asked me to lunch with him the day upon which my class-list was to appear. After leaving his lodgings at Folly Bridge, we made our way to the High Street, and were about to turn to go to the schools by St. Mary's Church, when we

met one of the examiners coming away from the schools. "The list is out," he exclaimed, and away he bounded to find out my fate, whilst I meanwhile retired to my rooms in college to spend those few anxious moments alone. I had been in but a few minutes when I heard some one running up the steps at full speed, and there he was—breathless, scarcely able to tell me what I had got. He had read my name and sped away to acquaint me with the result without waiting to find out anybody else's place. We knelt down together and he offered thanks out of a full heart and committed myself and my future to God's gracious keeping. Many can testify that he could "Weep with them that weep" as well as "rejoice with them that do rejoice." For years his abode in Oxford served as a rallying point for his friends from a distance: whenever we turned up we received a brotherly welcome, and cheered our spirits in the sunshine of his loving sympathy. I may add, too, that he had a lively sense of humour, and I well recollect the merriment with which he gave us a comic description of himself preaching at the Martyrs' Memorial, taken from Monsieur Taine's *Notes on England*. I must forbear to write more: I will only add that it was with heaviness of spirit that I followed his remains to their last resting-place upon that bitterly cold 6th of March 1883. The world seemed to us colder and more desolate since that loving heart had ceased to beat. But we laid him in the grave with the blessed hope which can alone glorify human sorrow, and lift the heart above it to Him in whose presence our dead live as well as ourselves, and

in whom we are still very near to them. Many besides myself will thank God for having given us such a friend: may it be vouchsafed to us to follow in his steps, and at last to rest with him in the near presence of Our Lord and Saviour, Jesus Christ.

CHAPTER V.

ECCLESIASTICAL DIFFICULTIES.

1869-1879.

Yet seldom, surely, shall there lack,
Knowledge they walk not back to back,
But with an unity of track,

Where common dangers each attend,
And common hopes their guidance lend
To light them to the self-same end.

A. H. CLOUGH.

WHILE thus evangelising work of all kinds was increasing upon Bazely's hands, it by no means absorbed his whole attention. He was still deeply engaged in theological study, and had several private pupils. His interest, moreover, in his own ecclesiastical position rather increased than diminished. He valued very highly the status he gained in 1869 as licentiate of the Church of Scotland. He had received at once repeated offers of work and of preferment in Scotland ; but so many openings of usefulness, and so many ties of Christian friendship had attached him to

Oxford before he received license in 1869, that he was disinclined to move. His mother's failing health also (she died May 1876) kept him in the South. By staying in Oxford, however, and working there as a licentiate of the Scottish Kirk, he made his attitude very difficult for people to understand. His ecclesiastical position seemed that of a schismatic and intruder. Yet at heart he abhorred schism. "I can truly say," writes Mr. Webster, "that on no single occasion did Mr. Bazely attempt to dissuade me from taking Orders in the Church of England, which he knew had been my intention from a child. Indeed, it is to him that I owe very largely that appreciation of the value of order and discipline, that love of unity and hatred of schism, which are the elements of good churchmanship. I have often said that Mr. Bazely was the first to make me a churchman." "Anything like proselytism," he wrote in 1875, "except among the unreclaimed masses, I would not undertake. Nor can I associate myself with the nonconformist ministers of the town, who unite for the overthrow of the Established Church, with many of the clergy of which I am on very friendly terms. Besides, I have no sympathy with the

lax principles and irreverent worship of English dissenters." It is certain that he was always comforted to feel himself not a member of a schismatical sect, but commissioned by a national Church, which he regarded as the purest and most apostolical in Christendom. However men may judge his views, such they unquestionably were.

It is important to define his ecclesiastical attitude, because it is the side of his life which seemed least capable of justification. It will be best explained by his own letters, and by the narrative of his friend, Mr. David Johnston. The chief steps in his ecclesiastical career were as follows. Having been licensed by the Presbytery of Edinburgh in December 1869, he hired, in 1871, a disused Friends' Meeting House in Alfred Street (a back lane off St. Giles' Street), and every Sunday conducted morning and evening worship there, without salary, according to the strict rites of the Church of Scotland. It is no wonder if he found it a hopeless task to make Presbyterianism take root in Oxford; it needed great faith and strong convictions ever to make the attempt. Financially the Alfred Street Chapel was a serious tax upon his resources. His income, moreover, was largely

dependent upon his earnings as a tutor, and his pupils left him scanty time for visiting his congregation or preparing his sermons ; not to speak of the various missionary labours which continued to make larger demands upon his time and attention. He appealed to the authorities of the Church of Scotland for help, but in vain. He seemed to stand alone ; and his failure made him begin to reconsider his position. Was it not plain that as a Scottish Presbyterian his usefulness was abridged while he lived in the South ? Yet assuredly God's providence directed him to remain in Oxford to carry on the various works he had begun. In most of these works of mercy he was associated with dear friends, who were in English Orders. Was it really impossible for him, his convictions being what they were, to enter the Anglican ministry ? Did so deep a gulf indeed divide him from an English Low Churchman ? We have seen how such thoughts as these perplexed him in the years 1866-69 ; the same doubts returned with greater force upon him in the autumn and winter of 1875. He wrote thus about his position to Dr. Phin, September 20, 1875 :

MY DEAR SIR—Thanks for your card. I had a letter

last week from Mr. Mackersy [of the London Presbytery], in reply to which I proposed to call upon him in passing through London last Saturday. I spent accordingly an hour or two with him there, and we had a long talk about the congregation here. It seems that Mr. Johnston, to whom a proposal from the Synod to attach this congregation was referred last year, wrote a letter on the subject, in which, as far as Mr. Mackersy remembers, he decidedly refused to accept the Synod's proposal, chiefly on the ground that he did not approve of the principle followed by the Synod; viz. the limitation of their ministrations (in theory, and more or less in practice) to Scotchmen resident in England. I did not myself fully realise the fact of this limitation till Mr. Mackersy explained it to me. It is obvious that if this limitation be strictly respected, there is no call for a church in Oxford. For there are very few Scotchmen resident here, and there is no likelihood that the number will so increase as to justify the formation of a church. For my own part I quite understand the Synod's principle of limitation, and I entirely sympathise with their dislike of any proselytising action against the Church of England, as you will have gathered from my conversation with you the other day. But I am inclined to think it is possible to adopt a middle position between the Synod's limitation and active proselytism. May not a congregation be formed in communion with the National Church of Scotland, consisting to a large extent of English Christians who conscientiously prefer the worship and government of the Church of Scotland, and yet

have no desire—in the present condition of religious feeling in England—to join with nonconformists for the overthrow of the Established Church, being, moreover, themselves decided supporters of the Establishment principle? Or, in other words, must Englishmen, who prefer Presbytery to Episcopacy, attach themselves to the English Presbyterian Church, which is not in communion with the National Church of Scotland? No doubt this middle position is a somewhat strange one;—membership with the Established Church of the country or with a dissenting body is more simple. But if a Presbyterian congregation is to exist in Oxford in communion with the Church of Scotland, it must, as far as I can see, occupy such a position as I have described. I think (from what Mr. Mackersy said) that the London Presbytery will not be very ready to ordain me, because the Scottish element in the congregation here is so small, and hence they will feel that a Scotch Church is uncalled for, and would be an intrusion upon the Church of England. Of course I should not try to withdraw persons from their parish churches. But I should not feel it right to discourage the attendance of those English churchmen who prefer our worship; and I would not promise to take no aggressive steps with regard to those who are not members of the Church of England. . . .

He maintained great silence about the perplexities which agitated his mind at this time, and no letters of his are available which reveal anything of his thoughts. A pupil who read with

him in 1875-76, speaks of his extreme reserve upon all controversial questions. One thing which hastened his decision was the approaching Mission which was to take place simultaneously in all the Oxford parishes in January 1876. He had never ceased to respect the Church of England, but when he saw her bestirring herself for evangelising effort, he yearned to go back again to his spiritual mother. At the end of December 1875 he addressed the following letter to his Alfred Street congregation :

FOR PRIVATE CIRCULATION.

*A Letter to the Congregation lately worshipping in
Alfred Street Chapel, Oxford.*

MY DEAR FRIENDS—It will doubtless surprise you to be informed that public worship will no longer be conducted by me in the chapel in Alfred Street.

I think it better to give you this information in a letter, rather than by word of mouth from the pulpit, in order that your thoughts may not be distracted, as they probably would be, by an unexpected notice during the solemn services of the Lord's Day. Besides, I can tell you as easily, perhaps more easily, in a letter the reason for my determination to minister no longer to you.

And, first, let me state in a very few words the history of this congregation since March 26, 1871. On

that day the chapel was opened as a place for preaching the Gospel and worshipping God in the manner practised by the Church of Scotland. It was not then—it never has been—*formally* connected with the Church of Scotland; but ministers of that church have officiated on several occasions, and have administered to you the sacraments of Baptism and the Lord's Supper, which I, as a licentiate, was not authorised to do. For the last four years and nine months I have, as you know, with very rare exceptions, conducted public worship twice every Sunday, and I can look back on the time of my ministry among you with real thankfulness to Almighty God; for I have enjoyed the great privilege of ministering to an attentive and devout congregation, from the members of which I have received many tokens of regard and affection, for which I desire now from my heart to thank them. The ordinary congregation has been always small, but the roll of communicants has steadily increased. Comparatively few, I believe, have been previously members of the Church of Scotland, or of any other Presbyterian church; the majority has been made up of members of the Church of England and of nonconformists. Such is the character of the congregation which I feel it to be my duty now to dissolve. And the reason for my decision is this:—the Church of England, and I write this as the result of long and careful consideration, appears to me to have a rightful claim on the allegiance of all who are living in England, inasmuch as she imposes no terms of communion on her members which can be deemed anti-

scriptural. I do not say that the Church of England is *perfect* as to her government or as to her liturgy. I do not say that reformation in some respects may not be desirable; but I see no adequate reason which will justify a Christian in remaining outside of her pale. Nor do I institute a comparison between the Church of England and the Church of Scotland in regard to the government and the worship of each: few members of either will deny that each has its special excellences and defects. I frankly acknowledge that I once thought the defects of the Church of England so considerable as to justify separation from her communion; but a more careful study of her system, and a sounder appreciation of the use of the Word of God, have shown me that I exaggerated the defects, and insisted on a literal imitation of the early Church which Scripture does not *enjoin*. Restriction to fixed forms of prayer, the imposition of such ceremonies as the sign of the cross in Baptism and the posture of kneeling at the Lord's Supper, for which there is no direct command nor precedent in Scripture, may be deemed by some inexpedient, but will not warrant a separation from the Church of England. These are "not repugnant to the Word of God, and be ordained and approved by common authority" (Art. xxxiv.) Certainly the Apostle's direction that all things should be done to edifying, all things decently and in order (1 Cor. xiv.), leaves a great liberty to every national church in the matter of rites and ceremonies. And though in the exercise of our private judgment—and with what humility and charity ought we to exercise

it!—we may deem some of the established rites and ceremonies inexpedient, we are not therefore justified in making a breach in the unity of the Church.

I feel that I must (I trust that I may do so without offence) address to you a word of exhortation. Attach yourselves, I entreat you, to the communion of the Church of England, yield a loyal submission to her rules, and seek to promote her prosperity. The Established Church is one of God's chiefest blessings vouchsafed to our country.

You, my friends, who have been baptized in, and always lived in communion with, a Presbyterian church, may naturally feel some difficulty in conforming to the Church of England. You do not like to change the simple mode of worship to which you have been accustomed from your childhood for a more elaborate mode. I sympathise with you. Yet, if the latter be not repugnant to the Word of God, you will do well, while you are living in England, to consent to it, thereby bearing testimony to the importance of Christian unity. And be sure that the God of peace will bless you richly in this your testimony.

You may wonder that I should have discovered my error so late : you may consider my change of sentiments a mark of fickleness of mind. Further, you may ask why I have come to a determination to close the chapel just at this time. I can only answer that a lengthened course of study, and a careful observation of the inestimable benefits conferred on the country by the Established Church, whose capacities for spiritual good

are inexhaustible, have chiefly contributed, under the guidance of God's Spirit, as I humbly trust, to bring about this change in my views. And the approach of the Mission Week, when the Church of England in this city will make a united effort to bring into the fold of Christ His wandering sheep, has determined me to delay no longer the removal of that which, in however small a degree, may be an offence against the unity of Christ's people. Pray, dear friends, for a plentiful outpouring of the Holy Spirit at this Mission time; do what you can to bring sinners to Christ, and invite them to become living members of that Church in which His Word is faithfully preached and His sacraments duly administered.

I have written to you at some length, because I wish you to understand entirely the motive which has led me to cease from ministering among you; and also because I feel myself deeply responsible—if I have been in error and have led you into error—in regard to your future. May God in His great mercy forgive all past mistakes, and guide us henceforth into the truth which is in Jesus!

I intend still to reside in Oxford, and I hope before long to call upon you. Believe me to remain, your affectionate friend in Christ,

H. C. B. BAZELY.

2 ST. ALDATE'S BRIDGE,

OXFORD, Dec. 27, 1875.

After a short holiday at Dover he returned to Oxford and threw himself into the work of St.

Aldate's Parish, which he knew so well ; Mr. Christopher's curate being the Rev. A. W. Poole, afterwards Missionary-bishop of Japan. Bazely's diary for January and February testifies to unceasing labour ; there is repeated mention of endeavours to bring into the refuge fallen women whom he had found in the street ; of Sunday afternoon services at the gasworks ; of services on Sunday nights at the lodging-house in St. Thomas'. On March 12, 1876, he received Deacon's Orders, at Banbury, from Dr. Mackarness, Bishop of Oxford. One of the examining chaplains has told me that Bazely's papers displayed a wide and comprehensive knowledge ; it was also noticed that while his views scarcely allowed Episcopacy to be more than a permissible form of church government, and therefore not essential to the existence of a church, he yet emphasised very distinctly the apostolical succession of the Church through the presbytery. His Oxford friends were thankful that he saw his way to re-enter the English Church, and become an ordained fellow-worker with the rector of St. Aldate's ; but it is certain that he had very strong scruples to overcome in doing so. The

following letter from his father, dated March 14, 1876, shows that up to the last moment it had been doubtful whether he could or would be ordained :

MY DEAR OLD HEN—Your letter announcing your ordination at Banbury has much rejoiced me ; but the details you give me of your conversation with the Bishop, and of your views, have (I need not say) grieved me very much,—they have also surprised me. I had no idea that you have had strong objections to such things as the sign of the cross used simply as a “token,” in Baptism, of dedication to Him who bore the cross for us. Nor did I imagine that you had any difficulty as to forms of prayers which are so distinctive of the Church of England. Nor did I, again, know you had any repugnance to the reverent act of kneeling at the reception of the sacramental elements. . . .

It is evident that his religious views had in no wise changed ; he was still a Puritan and a Calvinist. The only change was in his coming to think that such views were compatible with the Anglican formularies, and that he had previously interpreted too rigidly the Puritan maxim, *Quod non jubet Scriptura vetat*. An undercurrent of protest against full and unqualified Anglicanism shows itself in the following correspondence with

the Rev. F. J. Jayne, now Principal of Lampeter College, an old acquaintance of his :

KEBLE COLLEGE, April 7, 1876.

MY DEAR BAZELY—During Holy Week at Keble we have had a short address (not exceeding 12 minutes) at our 8 o'clock morning prayer. The congregation consists of servants, some undergraduates, the Bursar, and a pair of tutors. If you would kindly take the address on Tuesday, Wednesday, or Thursday (as may suit you best), we should be greatly obliged ; and if afterwards you will come in and share our crust at breakfast it will give my wife and myself great pleasure. Hoping much that you are at liberty, I remain, sincerely yours,

FRANK J. JAYNE.

TO THE REV. F. J. JAYNE.

April 10, 1876.

I am sorry that your letter has been so long unanswered, but I have been out of Oxford for a few days, and only found it on my return late last night. I regret that I am unable to accept the invitation which you so kindly send me to give an address in the Chapel of Keble College. I do not feel that I can conscientiously show such sympathy as giving an address would to some imply, with an institution which is popularly—and, I suppose, not unjustly—regarded as intended to promote the views of those members of the Church of England who, I cannot but think, are (albeit unconsciously) preparing the way for a return to the errors of Rome,

and hindering union between the Church of England and the sister Churches of the Reformation. But let me add that, as regards yourself, if you were as a parish minister to ask me to officiate for you, I should rejoice to show my hearty sympathy with your work by doing so.

KEBLE COLLEGE, April 10, 1876.

MY DEAR BAZELY—Very many sincere thanks for your candid way of dealing with my request. I feel that such a frank explanation of your reasons for declining is far more valuable than an unwilling acquiescence. I can hardly hope to influence your opinion about Keble College, but I may at least state my entire conviction that if Rome has a firm and consistent opponent in England—opposing positively and not with mere negations—opposing with deep regret but at the same time unflinchingly and persistently—it is Keble College. I believe the popular opinion to be in this instance very far removed from the “*Vox Dei*,” and I speak with some knowledge of the deepest feelings and convictions entertained by those who are concerned with the management of the College. As a very slight token, I may mention that not a single Keble undergraduate (much less graduate) was at the opening of the Roman Chapel; and that with the Warden’s consent and wish I preached a sermon in College Chapel about the position of the Church of Rome, which certainly gave no uncertain sound. Personally—and so I said—I look on Rome as the greatest obstacle to the unity of Christendom and to the reign of Christ in the world. Further, I should say that tho’

or rather because, important points of difference are fairly recognised, and not slurred over, the spirit in which the work of non-Anglicans (I mean on the Protestant side) is spoken of at Keble is generous and conciliatory. . . . I might speak of the claims of the College on your sympathy as an economical place, and again as a place where an interest in and care for undergraduates is taken quite unparalleled in my experience. I might further ask whether it tends to promote union if, when Keble holds out the hand of goodwill towards those who are popularly called "Low Churchmen," the latter decline the proffered pledge of amity. May not such a policy intensify differences and misunderstandings? May I not with fairness reply—"You reproach us with supposed coldness towards the Reformed Churches (a coldness to which we do not quite plead guilty)—are you quite setting us the right example by withholding your sympathy from us?" However I must not weary you with my arguments, and will only again express my deep regret at your decision, and at the same time my sincere gratitude for the frank and kindly way in which you have made it known.—Yours sincerely,

FRANK J. JAYNE.

In a letter to his father, written in May 1876, he speaks of his present position and work (he is discussing holiday plans) :

. . . For my own part, except to come home to see you, I never wish to leave Oxford. I have enough,

and more than enough, to occupy me here in parochial and other work ; and I do not think it right, as long as I have health and strength, to spend time and money in travelling about, unless I can combine with it some measure of ministerial work. As now officially connected with the Church of England, I find my liberty in Evangelistic efforts somewhat curtailed in England. This drawback I must put up with as inseparable from connection with the Established Church (the state of the law being as it is), in consideration of compensating advantages. But, I intend—as I deem it a sacred duty—to use to the full whatever liberty is allowed in the way of co-operating in work for Christ with all Christian people. . . .

On May 5 he was summoned to his mother's deathbed. He writes in his diary, May 6 : "*Mater carissima in Jesu obdormivit.*" It must have been a comfort to her to leave him a member of the Church of his baptism. On May 13 he wrote to his father from Oxford : "I know that nothing can make up for dear mamma's loss ; but I trust that God will help me in some measure to supply her place to you." How truly he did so his father's words testify, written after his son's death :

His departure from the Church of England, I need not say, caused me unspeakable grief ; but I thank God that not for a single moment did this weaken or disturb

our love and reverence for each other. I am sure that he earnestly desired—even for my sake—to remain in our Church, and would have remained if he could have done so conscientiously. His unwearied labours and varied exertions deprived me much of his dear society; but I always felt that his life and work were too sacred for me to interpose any claims upon his time. His only yearly holiday of late years was the few weeks he devoted to me in the summer: they were weeks of infinite happiness to me.

As soon as he began to work for the first time as an English clergyman, all his old scruples gradually revived. He realised, as perhaps only a parish clergyman can, the deep significance of the formularies and ritual of the Church, and what are the principles involved in the use of the prayer-book. Those principles he felt to be opposed to his innermost convictions. He could minimise no longer; he felt compelled to draw back, as from a false step. "If I had remained in the Church of England," he afterwards said, "I must have been an Old High Churchman." On September 10, 1876, he preached for the last time at St. Aldate's, and in the following winter sought Presbyterian orders. "If he had not followed his conscientious convictions" (writes Mr. Christopher),

"his mental health, I think, might not have stood the strain. I never felt so strongly as when I saw the painful conflict in Bazely's mind, that we must not think hardly of every brother who leaves the Church of England."

His inward struggles, however, during this year in no way disturbed his gentleness of manner or his activity in doing good. On May 25, 1876, he wrote thus to the Rev. C. I. Black, Vicar of Burley in Wharfedale, who had been curate with his father in Poplar :

I thank you much for your very kind letter, and for the sonnets in memory of my dearest mother and little brother, which I shall always value greatly both for their tender and comforting language and as the expression of your true love towards my dear father and those who have entered into the rest of God. I know your presence with us at the grave cheered and consoled my father much. I am very grateful to you for the wish which you so affectionately indicate of renewing your acquaintance with me, which dates back so many years. I came upon some tangible tokens of your kindness a short time ago, in translations of some Odes of Horace which you wrote for me when I was at school. It is not unlikely that I may be visiting, during some part of this summer, two or three college friends, who have district churches in Leeds and the neighbourhood, in which

case I shall do myself the pleasure of calling upon you, your parish being, I suppose, not far distant from Leeds. Believe me to remain your obliged friend in the love of the Lord Jesus,

H. C. B. B.

He refers in this letter to a promise he had made to his friend, the Rev. J. H. Goodier, Vicar of St. Jude's, Hunslet, Leeds, to take part in a parochial Mission. When he made the promise he was a deacon of the English Church ; by the time of the Mission in September his doubts were growing very serious. But he seemed to avoid doing or saying anything rashly at this trying time ; nor had he yet finally made up his mind what step to take. He went therefore and fulfilled his engagement at Leeds, preaching both in the church and in the street. Mr. Goodier thus describes his visit :

In the year 1876 he undertook an open-air Mission in the district of Pottery-Field, one of the most neglected and thickly populated districts in the borough. He refused to take the smallest remuneration for expenses, and insisted on giving me two pounds for a faithful and diligent Scripture-reader, who had done hard and successful work amongst these thousands of people. In the Mission the great force of his preaching lay in his cogent and happy way of piling Scripture upon Scripture,

—so that if the mind were willing to follow him at all, he brought his hearer to his own well-reasoned conclusions.

Mr. Black, whose theological convictions were widely different from Bazely's, writes the following account :

I went to St. Jude's to hear my friend preach, little anticipating that he was so soon to take the very serious and reprehensible step of abandoning the diaconate ; and he came and spent a memorable day here with me. I remember his congratulating me on the possession of *Thrupp on the Psalms* ;—there was also a discussion on the *δόξα* of the Lord Jesus as set forth in the *sufferings* of our Redeemer, on which point he said he would not differ from me. . . . I listened with some surprise to his Mission-sermon in the street—so unimpassioned, and un-Calvinistic was it and admirable in itself, so unlike what I looked for. . . .

Amid the hurry of the Mission he found time to write repeatedly to a young University friend and pupil whom he had left very ill in his lodgings on Folly Bridge. The young man was in the last stage of consumption, and two strong reasons had led Bazely to bring him to his lodgings and nurse him like a brother ; though not poor, he had no home or parents in England, and he was also given to sceptical doubts about religion.

ST. JUDE'S VICARAGE, HUNSLET,
LEEDS, September 18, 1876.

You will like to know, dear G——, that I got here all right on Saturday—though the journey was a tedious one, the train being an hour behind time. Rain fell without ceasing, and Leeds, with its innumerable chimneys, was very murky about 6 P.M. when I arrived. This is a suburb—connected by an almost continuous line of houses and tramway cars with the main town—full of factories and small dirty houses,—only two families in a population of 8000 keep a servant,—and yet they are not nearly so poor as the working people in Oxford, and rarely ask for money. The church, parsonage, and schools are built together in a once grassy field by the side of the high road. Yesterday we had two open-air services in different parts of the parish, well attended—especially the 8 P.M. one—by the roughs, who made no disturbance, but seemed interested in the Gospel which was preached to them. The evening congregation was also a good, attentive one. I am going round this evening with the Scripture-reader and a hand-bell to draw out the people from their homes, and concentrate them if possible at one spot for one open-air service. The weather is fine, but threatens to be showery. I am afraid it may not have been bright weather enough for you to get a drive to-day, but do make an attempt for some fresh air on the first good opportunity. I hope you will soon send me a post-card: no time to write more, but—God bless you—and give you increase of faith,

and strength of hope in His mercy through Jesus Christ.
Always, dear old boy, your very affectionate,

H. C. B. B.

TO THE SAME.

ST. JUDE'S VICARAGE, HUNSLET,
LEEDS, September 23, 1876.

I do trust, my dear boy, that the medicine, which you tell me in your letter of yesterday the doctor has sent you, will by God's blessing give you some relief, at least prevent your suffering much pain in your great weakness. Of course I hope—and if it is according to God's holy will, I pray—that you may be spared a few more days, for it will be very sad for me if I do not see again on earth the very dear and true friend whom I always thank God for having given to me. Still I cannot wish for my own part that your days should be prolonged in pain, and the time of your entrance into the perfect rest of Paradise be deferred, so I will only say God's will be done, for whether you live or die, I have the happy assurance that you are the Lord's. Christ is, I know, perfecting His strength in your weakness, by causing you to grow from day to day in grace, while the outward man is perishing. . . . I am so glad that you are praying for me and the work on which I am engaged here. God has granted us a continuance of fine weather, and has brought the people together to hear the Gospel in larger numbers than when we began. There is hardly any subject on which I speak more often than the gracious deliverance from

the bondage of the fear of death which Christ came into the world to bestow on His people. The men and women here are so exposed to fatal accidents in the factories, that I feel it is important for them especially to be prepared for sudden death, and to be able to look forward to meeting God without terror. And certainly our Blessed Lord will give this fruit of His Incarnation and Passion to all who rest on His mercy. We find it difficult to get the men for personal conversation, as they are at work all the day, but we have got now some names of persons who would like to be visited, and I shall try to see them to-morrow afternoon (Sunday) when they will be in their houses. On Monday evening, after service in church, we shall have a prayer meeting, and I trust may then discover some results of the open-air services. Pray, dear boy, for a blessing on the closing services of this Mission. God may use you in prayer more than us in preaching. I am so glad Mr. C—— has come back, for you will be comforted I doubt not by his visits. I suppose W—— is away at Swindon Fair. I called on Wilkinson this morning, who inquired very kindly about you. He has a district of 6000 people to visit, and gives addresses almost every night in Mission houses. . . . And now I can only commend you, my much loved brother, to the mercy of God and Jesus Christ: if we do not meet again on earth, may we through faith and patience be permitted to meet for Christ's sake in heaven. So prays your very affectionate,

H. C. B. B.

TO THE SAME.

ST. JUDE'S VICARAGE, HUNSLET,
LEEDS, September 25, 1876.

MY DEAR OLD BOY—I am so pleased to get your letter, and I do rejoice and thank God with all my heart that you can say, “Jesus has saved me a dying sinner.” Do not fear that the Author of your salvation would allow you to lapse into a sinful or careless walk if your days were to be prolonged, and your health restored. When Christ takes away the guilt of sin, He also takes away the *practice*—ay, and the *love* of it. He, the Good Shepherd, will not suffer any one to pluck His sheep, for whom He died, out of His hands. But you must thank Him if He in mercy takes you away from a world in which temptation, sin, and sorrow abound, and releases you from the conflict which must be waged by us with evil all the days of the longest life. I pray that God will increase your faith which is His gift, and crown it with assurance, that you may have a continual foretaste of heaven while you tarry among us. Read especially 1 John iii.; this chapter—indeed, the whole epistle—will, I am sure, yield you the strongest consolation. I had a letter from Mr. C—— this morning, written after he had seen you yesterday. As he read my letter, I will tell you what he writes about you to me. “My own conviction respecting dear G—— is the same as yours. He told me last week that he had put all his difficulties aside, and received the Gospel as a little child.” Yes, dear boy, I feel assured that you have

accepted the salvation which Christ has purchased for sinners ; and I believe that you have been enabled to do so not through my words or example, ill-timed and halting, and sadly blurred with imperfection and sin as they have been ; but rather through reading the life of Dr. Marsh and conversing with W——, and chiefly by the immediate operation of the Holy Ghost upon your heart. God has not, I think, greatly used outward means in leading you to peace and joy in Christ. Learn Psalm xxiii. by heart, dear boy, if you do not yet know it, for I believe it will be a great comfort to you to dwell on the tender care of the Good Shepherd as described therein in your last hours. We had good numbers yesterday at the services, though the day was very showery ; some came for private conversation, and I trust will now confess Christ boldly, but they will have some persecution to endure from ungodly companions. To-night we have a prayer-meeting especially for the anxious ones. Ask God to carry on the work after the Mission is concluded, by bringing to the remembrance of the people what they have heard during this week. Last evening I preached on John xii. 32, the attractive power of Christ crucified ; and this afternoon I am to speak to a mothers' meeting, which Mrs. Goodier has gathered. So I must not write any more now, as there is a great deal to do to-day ; you know how delighted I shall be if you will write me a line to Dover, whither I probably go to-morrow. Only you must not fatigue yourself by writing long letters ; would you not find it much easier to write with the pencil which I got for you ? Thank

your brother for his post-card with my kind love. I hope you will have a comfortable and happy week, my dear old boy, and I trust that God will permit me to see you next Saturday when I return. The love of our most gracious Saviour be with you in life, in the hour of death, and for evermore.—Your very affectionate,

H. C. B. B.

The diary contains an entry on Friday, October 13: "G. frater in Xto obdormivit in Jesu 1.30 P.M." That he died a believer was greatly due, under the blessing of the Holy Spirit, to the convincing argument of Bazely's Christian love and self-sacrifice. At his death he left all he had to his friend, who at once executed a deed of relinquishment in favour of a relative of the deceased. The following letter was written by Bazely within ten days of the death:

. . . Our young friend has entered into his rest. You will rejoice to know that a great spiritual change took place in him several weeks before he died; he was enabled by God's grace—chiefly, I think through reading a memoir of Dr. Marsh—to put aside all unprofitable and irreverent doubts, and to receive the Gospel as a little child. The reality of the change was manifested very plainly to us who were constantly with him; he cared to read nothing but the Bible and the lives of those who have fallen asleep in Christ, and he grew

rapidly in the grace of patience during his tedious and trying illness. The end came suddenly : he was out for a drive on the 7th, sat up as usual dressed the whole of the 12th, and there was no reason to expect his speedy departure till 9. A.M. on the 13th. Indeed the doctor thought—and he himself thought—that he would live till the end of the year. But an increase of weakness came on quickly, and at 1.30 P.M. he passed away with his head resting on my arm, without any pain, as if in a peaceful sleep, having sent with his last breath a message to his father in India that he was trusting in Jesus and happy. . . . His body rests in the Churchyard of Ferry Hinksey, in the bounds of which village this house (being on the Berkshire side of the river) is situated. . . .

On October 2, 1876, Bazely wrote to the Bishop of Oxford to resign his position in the Church of England. The following letter to Mr. Johnston is dated October 23 :

. . . . For some time past I have become more and more convinced that the latitudinarian theory which I adopted is entirely unsatisfactory, and that the systematic use of a prescribed liturgy and of unscriptural ceremonies does imply, notwithstanding a continual secret protest, a sanction of them which my conscience repudiates. I have no doubt that the pleasant prospect of working with Mr. Christopher in St. Aldate's, and co-operating with many dear friends in the ministry of the Church of

England, induced me to stifle the clear voice of conscience under the pretence of promoting Christian unity. But the sad experience of a few months has shown me that—my views being so out of harmony with the characteristic features of the Church of England in respect of government and worship, and so wholly in accord with the Church of Scotland—it is at once an injury to the Church of England and a barrier to my own peace of mind to continue to hold an official position, the duties of which I cannot with a good conscience heartily and zealously discharge. . . . The Bishop has refused to accept my resignation, and has referred me to his solicitor for information about the “Clerical Disabilities Removal Act” of 1870. It seems that until I relinquish the rights and privileges of the office of deacon in accordance with the provisions of that Act, I am liable to be prosecuted by the Bishop, if I officiate in England elsewhere than in the Established Church; and, at all events, whether prosecuted or not, I should be—strictly speaking—a transgressor of the law. . . . My chief objection to using the Act is that it is generally used by sceptics and others who wish to give up the work of the ministry altogether, and qualify themselves for admission to the House of Commons or some secular profession. . . . Still, as I do not wish to be involved in legal difficulties, I shall not hesitate to avail myself of the Act of Parliament, if I find that this is imperatively demanded of me. The temptation to connect myself with the Church of England was strong, when St. Aldate’s curacy was vacant, and the latitudin-

arian theory plausible ; but I soon discovered that I at least cannot remain an office-bearer in a church the system of which I am unable to vindicate (as I can the system of the Church of Scotland) as thoroughly scriptural . . . I am busy with pupils throughout this term. . . .

He spent the winter of 1876-77 partly in East London, taking temporary duty at the Caledonian Church, Holloway, and at St. Andrew's (Presbyterian) Church, Stepney. On March 5, 1877, he received the following characteristic note from Dr. Cumming :

16 WOBURN SQUARE.

MY DEAR SIR—You wrote to me some time ago that you desired to have an opportunity of preaching at St. Andrew's National Scotch Church, East London. The two chief elders came to my vestry yesterday, and expressed their earnest and anxious desire that you should become their pastor ; and I suggested that any details in the services not liked by you should be gradually removed. All the processes of the natural world are gradual ; and in the New Testament from St. Matthew to the Apocalypse there is no violent assault on things not of vital moment. Do try in reliance on our Blessed Redeemer to raise this fine church to its pristine greatness ; and anything that I can do in the way of help or hope I will gladly attempt on your behalf. May the Spirit of God lead you to the issue I have ventured

(as comparatively a stranger) to press on your heart.—
Believe me, very sincerely yours, JOHN CUMMING.

Bazely as characteristically replies, "In the case of such innovations recently introduced, as hymns and instrumental music, I am strongly in favour of instant discontinuance." On April 18, 1877, he was ordained by the Presbytery of London to St. Andrew's Church, Stepney. There he served without stipend, residing and working in Oxford during the week, and spending from Friday to Monday at Stepney. The exertion of mind and body involved in this arrangement was enormous. Although he spared neither labour nor expense to make his work at St. Andrew's efficient, yet he was soon made to feel the galling tyranny of congregationalism. In spite of much spiritual fruit which he saw from his labours, he met with such unmannerly opposition on the part of some who desired instrumental music in the church, that he was glad to resign in June 1878. The following letters refer to this period :

ST. ANDREW'S CHURCH,
LONDON, E., Feb. 1, 1877.

The congregation, once numbering 600, has dwindled to 40, notwithstanding the attractions of hymns and

instrumental music. The present congregation can offer no stipend to a minister, and unless some one takes it without a stipend, it will probably be ere long shut up, or handed over to the English Presbyterians. Therefore, I am somewhat disposed to take it; for it would be lamentable that the Church of Scotland should lose such a position—a church wholly out of debt, and in good repair, situated in the midst of a densely populated district, “swarming with Scotchmen,” as I am told, many of whom go to no place of worship. But I will not take any church except on the distinct understanding that innovations be forthwith discontinued. . . .

Sept. 17, 1877.

I am desirous of getting a licentiate to act as my assistant here, *i.e.* if I can find a suitable man. For if this church, which has been allowed to languish so sadly, is to be restored to its pristine prosperity, I am convinced that a vigorous effort should be made, under God’s blessing, forthwith. I am not disposed to leave my work and residence in term-time in Oxford, especially when there is no stipend from St. Andrew’s; and even if I were, I could not do adequately single-handed what I wish to be done here. I therefore want to get a licentiate who would live here continuously (I should come myself, as now, weekly from Friday to Monday), and who would visit diligently among the poor, and especially set himself to discover Scotch people who are living in this densely populated district, and go to no place of worship. This is the work in which I specially need help. . . . I need

hardly describe to *you* the sort of man I should like to have as a fellow-worker here—an earnest, spiritually-minded Christian, who would take pleasure in labouring among the poor for Christ's sake, thoroughly attached to the principles of our Church, a faithful preacher of the doctrines of grace as asserted in the Confession of Faith, free from any hankerings after innovations in worship, able and willing to preach sometimes with me in the open air, and to speak to the ignorant poor at tea-meetings, etc., and withal not likely to be led astray by the irregularities and extravagances of the sensational revivalism which is so popular in this neighbourhood. It would be *well*, but not indispensable, that he should be, if not a pledged teetotaller, an abstainer like ourselves in his practice. . . . I do not care about a showy style of preaching. I want only sound doctrine, plain speaking, and steady persevering visiting in the streets and alleys.

In the autumn of 1878 he made a tour in Scotland. The following letter will show the bent of his mind at this time :

July 1878.

Last Sunday I went in the afternoon to Mr. ——'s [Free] church. He was away ; and a young man occupied his pulpit. No sort of innovations in the worship—psalms only sung, and by the whole congregation with much heartiness. Very different the state of things in a new Established church to which I went in the evening, seeing that —— was to preach there. A

harmonium in front of the pulpit was played by a woman, who, with some other women in a semicircle round her, conducted the miscellaneous singing of psalms, paraphrases, and hymns on behalf of the congregation. The harmonium will soon be removed, for a large organ is in process of construction in a gallery. In the parish church which I attended in the morning there is no instrument; but the singing is not congregational, and the choir perform doxologies. Sitting in prayer is of course universal in both these churches; and there seemed to be a great lack of the heartiness and reverence that I observed in Mr. ——'s congregation.

The death of his mother in 1876 had placed him in possession of larger means. In 1878-9 he purchased a site in Nelson Street, Jericho (a working-men's suburb of Oxford), and built at his own cost a church for the service of the Church of Scotland. Here he ministered until his death.

Mr. Johnston gives the following account of his friend's ecclesiastical career and convictions:

After receiving license, Mr. Bazely would doubtless very soon have been appointed to a parish in Scotland had he not preferred to return to England and to continue his residence in Oxford. There he hired a disused place of worship, and from March 1871 to December 1875 conducted public worship in the manner practised by the Church of Scotland.

By the end of 1875 Mr. Bazely's views and sentiments had undergone a change which led him to take Deacon's Orders in the Church of England, and for some time to assist the devoted Rector of St. Aldate's, whose valuable work both in his parochial charge and among undergraduate members of the University is well known and highly appreciated in Oxford. The sphere of labour thus opened up to Mr. Bazely was about as congenial to his sentiments as it was possible for him to find within the wide pale of the Church of England. Notwithstanding this, however, his difficulties returned; and he felt that, holding the views he did hold, it was impossible for him to serve conscientiously in the ministry of that church—much though he appreciated its excellences, and the moral and spiritual worth of many of its clergy, with whom he was acquainted. Accordingly he resumed his connection with the Church of Scotland in or about November 1876, and early in 1877 was ordained to the pastoral charge of St. Andrew's Scotch Church, Stepney, E. Before the secession of 1843, St. Andrew's Church had been well filled; but ere Mr. Bazely became its pastor, it had been almost emptied, and the small congregation still worshipping in it was not in circumstances for offering its pastor a stipend. Hence Mr. Bazely's ministerial labours at Stepney were to himself a source not of income but of expenditure. After labouring there for some time, he considered it advisable to resume the conducting of Presbyterian services in Oxford; and having resigned his London pastorate in 1878, he built at his own expense an elegant and

commodious church in Nelson Street, Jericho—a locality where there is ample scope for one. It was opened March 23, 1879. He soon gathered around him an attached congregation, comprising not only Scottish Presbyterians resident in Oxford, but also other persons who, though they conscientiously differed from the Church of England, had no sympathy with the principles of what is called the Liberation Society, and no hostility to the national establishment of the Church. Besides Nelson Street Church, Mr. Bazely erected a Mission Room and premises in the immediate neighbourhood, and vigorously promoted, not only the strictly ecclesiastical work of the congregation, but also, by means of evening classes for the young, mission services, entertainments for the poor, and otherwise, objects of general benevolence and utility. Thus, in various ways, he prosecuted his disinterested labours till May 1882, when he was constrained to desist on account of the protracted illness which eventually resulted in his death, on the 1st day of March 1883.

It was from firm conviction of the soundness of the constitution of the Church of Scotland as by law established, that Mr. Bazely resolved to serve in her ministry. Her doctrines, as expressed in the Westminster Confession of Faith, he accepted as truths of Holy Scripture, and his preaching was permeated by them. Her legally acknowledged worship he delighted in, as being incontrovertibly in accordance with the principles of the New Testament, and with the practice of the early Christian Church. It was thus on grounds strictly

scriptural that he disapproved of liturgical prayers, and of instrumental music in Christian worship, and advocated free prayer and purely vocal psalmody. On the question of Hymnology, while he by no means depreciated the worth of those hymns of standard excellence which from time to time have been penned by men in whom poetical talent was combined with rich Christian experience, he yet refused to place such uninspired compositions, however valuable, on a level with the psalms and hymns and spiritual songs of that ancient hymn-book which was given by inspiration of God, and which is the only hymn-book bearing the imprimatur of apostolic authority. Hence the Psalter was the only hymn-book which he used in public worship. And there were copiously distributed throughout the church neatly bound copies of an edition of the Psalms, printed at his instance, each copy bearing on the front page of its cover the Burning Bush crest of the Church of Scotland. In this edition the Psalm titles, often so strangely omitted from metrical versions of the Psalter, are duly inserted at the beginning of each psalm.

It may be here mentioned that, during the last years of his life, Mr. Bazely revised carefully the whole of the Scottish metrical version of the Psalms, with the view of bringing it into closer conformity with the Hebrew text. The two marked copies he has left behind bear ample evidence of his labour in this direction; and his proposed emendations are in many instances decided improvements.

On the subject of postures in worship, Mr. Bazely was not merely satisfied with the primitive Christian practice of standing at public congregational prayer, but he considered it right and proper that that posture should be adhered to,—being, as it is, clearly warranted by Holy Scripture. Hence he disapproved of the clamour of some modern agitators in the Church of Scotland for the adoption of kneeling instead of standing; and maintained that kneeling, though preferable in private and in social prayer, ought not to be substituted for standing in public prayer, and that, as Holy Scripture sanctions both postures, it is unwarrantable to dispense with one of them. The modern innovation of sitting, or (as he termed it) lounging, at prayer, he considered grossly irreverent and unbecoming.

Of the two forms of church government, the Episcopal and the Presbyterian, Mr. Bazely preferred the Presbyterian, as being, in his opinion, more in harmony with the teaching of the New Testament and with the testimony of early church history.

Mr. Bazely specially admired the constitution of the Church of Scotland as a church established by the law of the land, yet untrammelled by State fetters, and possessing a free ecclesiastical government of her own. When, in this respect, he contrasted the Scottish with the English establishment, he saw, in common with many of the most attached members of the Church of England, what an immense advantage is possessed by the Scottish Church. For whereas the Church of England is so bound by the law of the land as to be

amenable to the jurisdiction of the civil courts even in matters purely ecclesiastical and spiritual, the independent ecclesiastical jurisdiction of the church courts in Scotland is expressly acknowledged by the law of the land and protected by the statutes of the Church's establishment. Hence the Church can, through her own courts, make laws for the administration of her own affairs, and is entitled to exercise supreme jurisdiction over her own members and office-bearers, even to the extent of excluding from church-membership and deposing from the ministry,—appeals to the civil courts being in such cases essentially incompetent.

The more Mr. Bazely searched into the constitution of the Church of Scotland, the more he admired it as a model constitution. And yet the more highly he admired, the more deeply he was disappointed. For when he came into contact with the Church as represented by many of her ministers, and compared the actually existing state of matters with the theory, he was chagrined to find the Church pervaded by a widespread leaven of unfaithfulness to her own publicly avowed principles. He had joined the Church because on scriptural grounds he approved of purely vocal psalmody and free prayer. Yet the men who had pledged themselves to act as official guardians of these things he found clamouring for organs and liturgies. And the General Assembly, instead of faithfully administering the laws of the Church, was persistently conniving at the disregard of the Church's uniformity of worship, and declaring, when appealed to by complainants against

the illegal practices, that there was no cause for interference. Mr. Bazely sometimes got in a congregation of the Free Church that satisfaction which was denied to him in the parish church—viz. simple Presbyterian worship and earnest Gospel preaching.

There is yet another point in which Mr. Bazely did not receive from the Church of Scotland the warm practical encouragement which he was entitled to expect. When one passes from Scotland to England and contrasts the wretchedly low condition of the Church of Scotland in England with the thriving condition of the English Presbyterian Church there, one may well ask in surprise the cause of so strange a difference. Yet this is easily explained by certain facts which are far from creditable to the Church of Scotland. Year after year, the deputies to the General Assembly from the skeleton synod in England complain that they get little or no encouragement from the church to which they belong, whereas the unestablished Presbyterians show abundant cordiality to the English Presbyterian Church. Year after year it is stated *ad nauseam* on the floor of the General Assembly that, while indeed the Church of Scotland will not disown Scotchmen who, being resident in England, desire to retain their connection with their own National Church, yet the Church of Scotland has no wish to propagate Presbyterianism in England, or do anything which might encourage Englishmen to become Presbyterians. This view, which thus treats religion as a matter, not of sacred principle, but of political geography, is obviously incompatible with the

Saviour's announcement, "My kingdom is not of this world."

The disposition and attitude of the Church of Scotland in this matter were deeply disappointing to Mr. Bazely. Notwithstanding the valuable opportunity provided by him for gaining a firm footing in Oxford, his disinterested exertions, instead of being warmly responded to, were treated almost with indifference. Yet undeterred by the want of hearty practical encouragement from Scotland, he gathered a good congregation. And had ordinances been promptly and timeously supplied by the Church of Scotland when his health constrained him to desist, the congregation would most likely have continued to flourish, instead of being dispersed as sheep without a shepherd.

CHAPTER VI.

FURTHER EVANGELISING LABOURS.

1870-1882.

Then in a moment to my view
The Stranger darted from disguise ;
The tokens in His hands I knew,
My Saviour stood before mine eyes !
He spake ; and my poor name He named ;
“ Of Me thou hast not been ashamed ;
These deeds shall thy memorial be ;
Fear not ; thou didst them unto Me.”

JAMES MONTGOMERY.

THOSE who revere Bazely's character as an evangelist are perhaps unwise if they regret the exceeding interest he took in doctrinal and ecclesiastical questions. So far from this hindering him as an evangelist, it probably was in some ways a help. Our Lord commanded His disciples to be at once shepherds and fishers of men ; and it is probably better for the evangelist to be also a pastor. The more frequently a man preaches to the outside crowd, the more thorough should be his grasp of doctrine. The more irregular

his methods are of reaching the ignorant and the fallen, the more jealously should he cherish and enjoy his ideal of perfect Christian worship. With Bazely his pastoral and his evangelistic work developed together, until it became marvellous how one man could accomplish so much. From the year 1870 he engaged a Scripture-reader to help him in his multifarious labours, and made himself responsible for his salary.

Perhaps nothing proved his Christian heroism more than his appearing in cap and gown at fairs and races, to preach and distribute tracts. This he began to do in 1869; and the work grew upon his hands, until it reached its fullest measure in 1874-75. In 1871 March 23-25, he was at Warwick races. On August 17-18, at Oxford races. September 4-5, at St. Giles' fair. September 6, again at Warwick races. One who was with him there relates that it was a pouring wet day, and the tracts in their hands got pulpy. His companions wanted to turn back: "No," said he, pointing to the crowd; "shall they have more courage than we?" September 7-8, he was at Abingdon races. While preaching on the course he was set upon by roughs and shamefully ill-treated.

Mr. Christopher adds: "He bore the treatment with patience, and never thought it worth mentioning to a friend. One well known to me, who for years had habitually attended Abingdon races, never went again after a conversation with Bazely during his return from the racecourse." September 11, he was at Witney fair. October 9, at Abingdon fair "from 9.15 A.M. till 10 P.M." October 12, at Banbury fair. Next year his work in this direction was still harder. On April 2-3, he spent the afternoon on Warwick racecourse. On April 16 he was at Reading steeplechase, and was roughly handled. His own taciturn diary mentions a "violent mob;" Mr. Watson, who was with him on that occasion, gives the following account: "It was in the midst of great uproar, with a crowd of 500 or more persons round us, that the cry was raised, 'To the water!' The whole crowd then began to hustle us down to the water-jump. We were very near to it, when a poor wretched woman (an 'unfortunate') stepped up to us, and standing close beside us, said, 'Well,—if you put them in, you shall put me in too!' It was this alone that saved us from being put in. We

afterwards thanked the woman for what she had done, and we got into conversation with her. She said that our preaching had shown her the wickedness of her life, and that she wanted to give it up. The next day at first the mob were very troublesome ; but after a time they became more attentive, and we had more encouragement in the way of personal conversation and inquiry than we generally had." On August 29-30 he was again at Reading racecourse, having been working at the Oxford races on the two preceding days. This year (1872) he went to Ascot races on June 13. He had been preaching in the Market Square at Wantage on the previous day. He slept at East Hendred, which was so far out of his way that he could only get to Ascot by starting at 1 A.M. on the 13th from Didcot to Reading in the guard's van of a goods-train. Reaching Reading at 3.30 A.M., he had to wander about shelterless until the 8.7 train started. His trip is thus entered in his diary :

June 13.—Started at 1 A.M. from Harfield Farm, East Hendred—walked to Didcot through Harwell (5 miles)—left Didcot by 3 A.M. train—reached Reading 3.30—started at 8.7—reached Sunningdale 8.43—

drove to Buckhurst Park, had breakfast—then on Ascot racecourse till 5 P.M.—back to Oxford *via* Reading 8.10 P.M.—to prayer meeting. Very fine and hot.

On September 5-6 he was at Abingdon races. Not much opposition was met with on Thursday the 5th, and he preached to attentive audiences and gave tracts and pamphlets away almost without annoyance. But on Friday he was knocked down more than once, plentifully bespattered with flour, and finally driven from the ground. After an interval he was asked what he meant to do—go back or go home? he replied, "Go back," and back he went. The next day, when making some call, he was asked whether he got hurt. He said, "No bones broken; only the board of my cap." On September 9-10 he was as usual at St. Giles' fair from 9 A.M. both days until long after midnight. This year the roughs tried to upset the large tent containing his Bible-stall by cutting the ropes, and he and his friends had to defend their goods. On September 16 he was at Witney fair. In the mob he got a kick on the instep, which caused him much suffering and required Dr. Freeborn's attendance for days.

On the Sunday after the injury he contrived to preach at the Martyrs' Memorial by standing on one leg and resting the other on a chair. He was much exhausted, however, by the effort ; his diary notes : " Spoke briefly at M. M. on Ps. lxiii. 1, ' O God, thou art my God, early will I seek thee.' " Next Sunday he had to spend within doors. On October 7 he was again at Abingdon fair. The record of 1873 is much the same. In 1874 he was at Abingdon races, Oxford races, St. Giles' fair, Witney fair, Reading, Wallingford, and Abingdon fairs, Stratford-on-Avon and Banbury fairs.

In 1870 the Royal Agricultural Show was held at Oxford, and Bazely was busily engaged during the whole of the week in preaching and tract distributing in and about the show-yard. Next year, July 10-15, he did the same at Wolverhampton Show ; and in 1872, when the Royal Agricultural Society visited Cardiff, he followed their show thither, and worked at the show-yard and in the neighbourhood from July 15-20. In 1874 he again visited the show-yard at Bedford.

When interrupted at such places, as he some-

times was, by a question intended to pose him, he gave the questioner a serious answer, generally in the words of Scripture. Once, when he was preaching at St. Giles' fair, a man in the crowd appealed to the bystanders, at the close of Bazely's address, to disprove, if they could, that God was the author of sin. "You see this little finger," he said, holding up his hand,—“could I move it at all but for the power of God? neither could I sin but for the power He gives me.” Bazely made short work (says one who was present) of the scoffer, and quoted words of Scripture which, he said, settled the question: “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions” (Eccles. vii. 29). He then called on the people to join in praying for the objector, who was glad to slink away.

“I remember” (says Mr. Downer) “one vacation Bazely and I were giving away tracts in the streets of London, when a man accosted him with every appearance of sincerity, and put the stock infidel question, ‘Who was Cain’s wife?’ Bazely at once gave him two answers, either of which sufficed to solve the difficulty, upon which

the man thanked him and passed on, apparently disarmed by the learning and the directness of the reply." From Holy Scripture he was always ready to draw weapons, whether of attack or defence. "We had been announcing some Town Hall meetings," writes Mr. Sturdy, "in the High Street, when the mob pelted us with snowballs. As we retreated to the Martyrs' Memorial, Bazely, walking backwards, repeated a number of texts in the face of the crowd which was following us." One who was present on Abingdon racecourse with him relates that a betting-man remonstrated with Bazely for coming there, saying that a racecourse was not the place for preaching, and that even the Bible said, "There is a time for everything." "Yes," Bazely replied, "and it also says that we are to be 'instant in season and out of season : ' last Sunday I preached in my pulpit—that was *in* season ; to-day I am preaching *here*—that is out of season." At this ready reply there was a laugh raised at the expense of the man, and the crowd listened the more readily.

Meanwhile, Sunday after Sunday, when service was over in his own church and in the other churches, he might be found preaching at the

Martyrs' Memorial. Even here he met with some persecution. Soon after he commenced this work, one winter evening certain undergraduates, from the Balliol windows adjoining, pitched empty bottles at him. His diary contains the following entries: "1870, May 22; at M. M.—Noisy undergrads." "May 29.—Row." "June 12.—Many noisy undergrads." "1871, March 19, *circ.* 500.—Disturbance—police." In 1878 or 1879, while he was preaching there, some undergraduates tried to interrupt the service in a novel way. They had strewn gunpowder in and about the crowd, and more thickly round Bazely himself. At a signal lighted fuses were let fall on the ground, and at the explosion the crowd darted back in alarm. He himself remained unmoved; he went on preaching as if he neither saw nor heard what was passing. In a few moments the people, seeing his calm demeanour, gathered quietly about him as attentive as before. At another time, in the middle of his address, some undergraduates came up to where he stood preaching and tried all they could to interrupt him. One or two pretended to be deaf, and putting their hands to their ears thrust their faces

close to his. He spoke on, unmoved, and at the close of his address gave out the hymn, "Sun of my soul," reading out each verse as it was sung. When he came to the fourth verse the sight was not soon to be forgotten; for, with his hands clasped and eyes closed, he repeated it as a prayer: "If some poor wandering child of Thine, Have spurned to-day the voice divine, *Now*, Lord, the gracious work begin, Let him no more lie down in sin." The young men stole silently away. Usually the audience at the Memorial was very orderly, although composed of very various elements. There can be no doubt that much good was done. Two men in 1871 were overheard speaking of Bazely. Said one—"He works hard all day, and then preaches at the Memorial at night, and gets nothing for it but scoffs and jeers." "Ah!" said the other, "he works for a good Master." The authorities of the City and University usually let him alone. But in 1873 the indiscretion of one of his younger friends provoked the Proctor to forbid any undergraduate or B.A. taking part in open-air meetings; and in 1882 Bazely had to address the following letter to the Chairman and Members

of the Oxford Police Committee, which contains an interesting review of his labours :

GENTLEMEN—I address you in reference to a letter, dated April 20, which I received on the same day from your clerk, the purport of which was to request me to desist from preaching at the Martyrs' Memorial or in the public streets, in consequence of certain reports laid before the Committee of the obstruction caused thereby. I beg respectfully to set before you the facts that for upwards of twelve years, with hardly any intermission, orderly and well attended services have been held at the Martyrs' Memorial, in the great majority of which I have myself taken part ; and that no remonstrance has ever been addressed to me, or as far as I know to others, for obstructing the public way. What the obstruction recently complained of may be I cannot tell, unless—as would appear from the statement of a police serjeant who stopped the preacher last Sunday evening—it be the occupation by the preacher and some of the congregation of a small piece of the foot-pavement round the Memorial which faces west. If I am right in this supposition, I can assure the Committee that the occupation of this pavement has been continued for twelve years quite inadvertently, the pavement appearing to be simply the border to the railings of the Memorial. I see now, on examination, that the particular piece of the pavement in question is a continuation of the pavement on the east side of Magdalen Street,—unlike the remainder of the pavement on the other sides of the

railings, which has no such connection with any street. I do not think it is possible that any reasonable complaint of obstruction can be made if the site of the service be changed to some spot a few yards *north* of the causeway running from Beaumont Street to Balliol College; and I venture very earnestly to ask you, gentlemen, if you will allow this new site to be tried for one or two Sundays. Perhaps I ought to add for your information that, if obstructions in other parts of Magdalen Street have sometimes taken place in consequence of disturbances which occurred on a few evenings in last term, and which called for the interference of the police, such disturbances have been *wholly* due to the disgraceful conduct of a few undergraduates. Precisely similar disturbances, only perhaps of a rather graver character, took place soon after the service was begun twelve years ago, and were in a very short time entirely suppressed (if I remember rightly) by the vigorous action of the Proctors in office for the current year. And it can hardly be doubted that the same method of preserving order would be as efficacious now. The citizens who have been in the habit of attending the services in large numbers, and lately with an increase in the usual numbers, have never made the slightest disturbance; their behaviour has been decorous, and a considerable proportion have listened with evident interest and apparent reverence. It would seem hard that these should be deprived of a service which (to judge from their attendance) they seem to value, on account of a spasmodic outbreak of rowdyism on the part of a mere handful of undergraduates.

Bazely's name as an open-air preacher became very widely known, and in June 1876 (he was then in Deacon's Orders) he attended the annual meeting of the Open-air Mission at Lambeth, and detailed his experiences with the agents of the Mission in visiting races, fairs, etc. It was then that Archbishop Tait spoke so feelingly of Bazely's work. He said :

It was impossible to pass through the streets of London without seeing unmistakable signs on every side that there was a large population whom no church, and no chapel, and no ordinary religious arrangement were able to reach so as, even for a short time, to draw their minds to higher things. Now, it is of the very essence of such efforts as that which has brought us here together to-day, to endeavour to reach those who cannot be reached by the ordinary ministrations of our churches. I rejoice to be standing next my friend here, under whose father, in Oxford, in old times, I remember much wholesome discipline and instruction being conducted ; he held a great and honoured place as one of the regular instructors in that great University, and I am glad to say that he is still able to officiate and do good and effectual regular work in my present diocese. But I am rejoiced to think that, in the vigour of youth, a son of such a father is able to take a good and useful part in this irregular work also, and to make such progress as he has been describing to us. I trust that

my old University will send forth many such sons to take part in every kind of work which the cause of the Redeemer demands. The old Universities send forth their missionaries to distant lands ; but we need missionaries at home, as well as at a distance.

While we wonder at the courage and endurance displayed by Bazely as an evangelist, be it remembered that he was never carried along by the excitement of the work—he was always perfectly calm ; neither by its novelty—for he persevered in it for years ; and the notoriety he incurred by his conduct was a continual trial to his great reserve and humility. It was simply the love of Christ which constrained him ; when he saw so many thousands living within sight and sound of Christian worship and yet in complete neglect of God, he could not (however strict his Calvinism) endure to fold his hands—he felt a call to go forth to the fair, the racecourse, or the highway, and “compel them to come in.”

The last time he preached at the Martyrs' Memorial was on Easter Sunday evening 1882. “It was vacation,” says the Rev. A. P. Cox, who was there, “and not many undergraduates were present to take part in the service, yet the attend-

ance was as large as usual. But the feature of the occasion was his address. He spoke with remarkable force on the words, 'That I may know HIM, and the POWER OF HIS RESURRECTION.' He could not have closed his preaching at the Memorial with more fitting words, although God only knew it was the last Easter he would spend on earth."

His work as an evangelist was by no means confined to preaching ; he was incessantly engaged in works of Christian charity. Here it is very difficult to trace out his steps, for he avoided making more than the most necessary memoranda of his various efforts. In many cases, too, the help rendered was of necessity a secret between himself and those concerned. He was as perpetually giving away alms as tracts, and he visited the poor as much as he preached to them. The Rev. H. C. Sturdy (his fellow lodger for six years), says :

He had the spirit of his Master, and was always ready to relieve temporal as well as spiritual wants. Every winter he would buy thousands of packets of soup-powder, and our good landlady would testify to the numbers of half-starved beggars who were refreshed with bread and soup in our hall. His Sunday even-

ing visits to the tramps' lodging-houses, at which he preached the Gospel, brought many destitute ones to our door, but never were they sent empty away. The overcrowding, the filth, and evil surroundings of these places suggested to him that he should open a tramps' lodging-house in St. Aldate's. I accompanied him when he purchased the things requisite for fitting it up; when it was opened it speedily filled, and every bed was occupied. He conducted family prayers there at the close of the day. On Sunday morning he was accustomed to give a free breakfast to the lodgers, at which he presided, and by this means he endeavoured to civilise and to win them. At first they were often shy about appearing without shoes and stockings or jacket; and with trousers all tattered and torn; and when they were persuaded to sit at the table, they often did not know how to use their knife and fork—their fingers served them instead. It was encouraging to witness the change in a few weeks in their outward appearance and behaviour, and not a few, I trust, learned to know and love their Saviour through this effort.

The house was opened Nov. 6, 1874; Bazely superintended the details of it himself and kept careful accounts of expenditure. It was not quite self-supporting, but University friends of all shades of opinion were glad to subscribe and thereby to show sympathy with Bazely's philanthropic labours. His personal interest in the lodging-house and its inmates was so great that it was with deep regret

that he closed it at Christmas 1876, when he was leaving for Sunday work in London. Mr. Butlin says :

He was very generous ; on one occasion he wrote to me for information about a labourer who was living in a village near my home. On inquiry I found that he had lent the man £1 simply on the strength of his word, in order to enable him to reach his friends and begin work again. I am glad to say Bazely's kindness was not abused, for the man faithfully repaid the loan.

He was one who literally carried out the precepts of the Sermon on the Mount. On New Year's Day, when ministering in Alfred St., and similarly at St. Andrew's, Stepney, he would gather the poor and the outcast—especially poor Scotch people, but not excluding others—for tea and entertainment. "I have mainly in view," he wrote of this effort, "those who are not regular worshippers in any church or chapel." The expense very largely fell upon himself. In 1874 (not to speak of other such occasions) he had his Christmas dinner with the lodgers at his home in St. Aldate's, from 1.30-3.30, providing for them beef and mutton and pudding. Being asked next day how the dinner went off, he replied, "Every scrap of meat eaten—the bones scraped." "I am

afraid you fared badly," said his friend ; " Oh no," he answered, " I had a bit of pudding." This was all his Christmas dinner : for at 4.30 to 8 that evening he was waiting on a number of old men and women at the tea he had prepared for them. His diary for 1875 has the following entry :

December 25 : Dinner with lodgers 1.30 P.M. Tea for poor old solitary folk, 4.30 P.M. To St. Thomas' [*i.e.* the low lodging-houses], with cake, etc. afterwards.

It was characteristic of him to fix his lodgings so many years down in the heart of the poorest part of the city, at 2 St. Aldate's Bridge, commonly called " Folly Bridge." Here he had, it is true, a fine view of the river, and was close to the Abingdon Road ; he was also not too far from the principal colleges, and conveniently near his friend Mr. Christopher's church and rectory room. Above all, he was surrounded by the poor, and could study their habits and enter into their needs. Not that his sympathy with them ever blinded him to their faults or made him flinch from telling them the truth. Two incidents in his life upon the Bridge will show that he was as firm as he was kind. Having discovered that the servant-

maid was pilfering his wine, he charged her with it, and she denied it. Again he took notice and found that she was taking the biscuits. Fearing again to accuse her, lest he should drive her to another falsehood, he wrote the following words on a bit of paper (which lies before me), and placed it beneath all the biscuits at the bottom of the tin :

Be sure your sin will find you out.—Thou shalt not steal. We know that you have been helping yourself several times to the gingerbread. We do not *spea*k to you about your sin, because we fear that you will tell a falsehood, as you did about the *wine*. Only we ask you to confess your sins *to God, who has seen you every time*, and steal no more.

The biscuits all went as before, until these words stared the girl in the face. She was cured of her fault, at any rate for the time. The other occasion alluded to was on Sept. 7, 1872, and is described by Mr. Sturdy :

One Saturday night I had retired to rest just before midnight, when I was awakened by hearing a fearful yelling from a multitude of voices. I rushed downstairs to Bazely's room, and through his blinds I saw 800 or 1000 roughs intent on doing some mischief to Alderman Randall, because he had, as a magistrate, very properly,

been unwilling to grant the longest hours for the opening of public-houses at night. I recollect Bazely saying, "I shall go out, if any attack is likely to be made, and do my best to protect Mr. Randall."

Mr. Randall lived at Grandpont House, within a stone's throw of Bazely's lodgings. The following letter was addressed by Bazely and his friend Mr. Sturdy to the Mayor of Oxford on Sept. 16, with reference to this affair :

RIGHT WORSHIPFUL SIR—Our attention has been directed to the report in the local newspapers of the meeting of the Police Committee to consider the conduct of the police on the nights of the 7th and 8th instant. We observe that the Committee came to this conclusion among others, that the police were not justified in using their staves on the night of the 8th instant. We venture to submit to the Committee that we witnessed from our windows the disturbance, when the mob was in close proximity to Grandpont House, and we feel that we should be grievously wanting in our duty if we did not express our strong conviction that the conduct of the rioters was such as fully to justify, and urgently to require, the use by the police of their staves. Indeed, we were disposed to think that the police erred rather on the side of leniency, and in some cases which we saw and heard the forbearance and gentleness shown by the police towards refractory persons was remarkable.

With regard to the decision of the Committee to

dismiss from their service an inspector and two policemen, we make no remark if (as it appears) this decision was arrived at in consequence of an assault on a person named Eller, of which we saw and knew nothing. But we cannot shrink from thus publicly stating what were from the first our private convictions as to the excellent behaviour of the police as far as it came beneath our notice—the more especially as we were, we suppose, the only spectators of the riotous conduct of the mob on this side of the Bridge besides those who formed part of the crowd.

No wonder that the working people revered him. I noticed this the last time we had a walk together. It was in 1875, after I had left Oxford for a country parish. We strolled round the Parks discussing “evangelical and legal obedience,” and I thought his views seemed wise and practical. We came round by the Summertown Road into the Oxford streets just between 5 and 6 P.M. Scores of masons and labourers were hastening home from work. I observed to him how many of the men gave him a respectful but friendly salute. He told me he knew them all, and frequently visited many of them at their homes. He spoke of a sceptical tailor whom he sometimes visited on a Sunday afternoon as he was at work

on his board, and how the man always received him kindly. How wide and how deep was his influence upon the working classes was shown by a touching incident that occurred a year after his death. His father was at Victoria Station and went to deposit his bag in the cloak-room; the railway porter eyed the name on the bag and said with feeling, "I knew a Mr. Bazely at Oxford, dear man!" "He was my son," the father replied.

There was no depth of human sin and suffering too deep for Bazely to stoop down and endeavour to help and save. That he repeatedly visited prisoners in gaol is not strange; but how many *men* besides himself would have dared to speak to poor street-walkers whom he met in St. Aldate's at night? But he was so pure, so simple, and so well known as an evangelist, that he could do anything. One poor girl I heard of, who said she had been led astray when a servant at Henley by an Oxford man at the Regatta; she had wandered to Oxford in vacation time in the vain hope of finding her betrayer. Here Bazely came across her, and took her to a penitents' home. *Puris omnia pura*; he would even seek out these poor creatures in the houses of ill-fame. This aspect

of his labours is thus described by a High Church friend of his :

During 1874 and part of the year 1875 we went out together at nights from 9 to 11 P.M. to induce some of the women who frequent the Oxford streets during term time to enter the Refuge in St. Aldate's. We brought in during these years thirty-two women in this way. I have at the present time all their names, and I can speak positively about some of the cases. Last year (1884) I was at the Oxford station, and one of these young women was waiting for a train; she was in charge of her mistress's luggage, who was passing through Oxford. At first I had some difficulty in recognising her; in conversation with her I found that she had been with her present mistress for three years, and she assured me that her life was entirely changed. She was in receipt of £25 a year, and had every appearance of a well-conducted person. She said, "I owe everything to the efforts of Mr. Bazely and yourself." I could give other instances of the same kind.

The lady who knew more than any one else of this department of his work gives the following particulars :

DEAR MRS. BAZELY—As you wish that I should note down some of my recollections of your dear husband, I will endeavour to do so; but I feel that anything I or others could say must always be quite inadequate to convey a true impression of one whose life

was so completely "hid with Christ in God." Mr. Bazely was naturally of a very retiring disposition, but it was, I think, his deliberate purpose in the practice of humility to conceal as much as possible the remarkable self-denial and devotion with which he served his Master. He never spoke of himself or of his ceaseless labours in the cause of his Lord, unless it was absolutely wrung from him by the very necessities of the work : and it is in that way only that I became acquainted, in some degree, with the extent of his efforts for the temporal and spiritual benefit of all who in any rank of life seemed to him in need of succour. Circumstances had given me unusual opportunities of learning the details of many cases of sin and misery, chiefly amongst the lowest classes in this city, and it has been solely in connection with these that I have enjoyed the privilege of long and intimate intercourse with Mr. Bazely. The first time I ever saw him, he came to seek me in reference to a case of rescue ; and in all the years that have elapsed since then, I do not think that he ever paid me a visit of mere friendship, kind as he always was to me. If any person could be benefited by our consulting together he came, often late at night or early in the morning, but not otherwise, simply because he would not spare a moment of time for even the most harmless recreation. To me, however, his acquaintance was an inestimable gain, not only because of the benefit his holy example must have been to all who knew him, but on account of the generous and energetic assistance which he was always ready to give at any moment, day or night, when

his help was sought for sufferers or evil-doers. It was sufficient to tell him the merest outline of any case of difficulty to ensure that he would take it up at once at whatever cost of pain or fatigue to himself, and never cease his labours till he had done all that human strength could do to bring it to a good result. His success as a rule was wonderful, and there seemed to be a manifest blessing over all his work. I will give you a few instances of his energy and self-abnegation in these matters. I heard, on one occasion, of a case of indescribable wickedness, where a very young girl was the helpless victim of the person most bound to be her protector. I was told that the man was a desperate character, and that it would be dangerous for any one to attempt to interfere with him. I sent a post-card to Mr. Bazely asking him to come and see me; he did so at once—late in the evening. I told him all I had heard, and explained to him that the man lived alone in his own rooms with the unfortunate child, and carried on his criminal life so secretly that the authorities of the law could not touch him. To approach him at all would be like braving a wild beast in his den, and Mr. Bazely thoroughly understood this; nevertheless with perfect cheerfulness and calm he said, "I will go to him:" and he did—with scarce another word he left the room to enter on his painful and perilous task.

When he next came to see me, it was to tell me that he had been successful beyond my utmost hopes. The girl had been rescued and placed in safety; and the wretched man had been so impressed by Mr. Bazely's solemn words and quiet resolution that, outwardly at least, he

seemed reformed, and disappeared, I believe, from the town altogether.

I used to tell Mr. Bazely afterwards how it seemed to me like a miracle that the terrible evils which had appeared almost beyond human help should, so far as I was concerned, have been entirely removed by the simple writing of a post-card !

On another occasion Mr. Bazely undertook a most difficult case, which, if it did not offer any risk of physical violence like the last, yet required a very unusual amount of moral courage. The friends of a young girl who was in a respectable position came to me in the deepest distress, to tell me that "a University gentleman" (as they expressed it) had persuaded her to leave her home and go with him to a town at some distance, where it had been ascertained that they were living together in lodgings. There was no pretence that the young man meant to marry her. Letters of expostulation had all been in vain, and she had no parents living whose authority could be brought to bear on the case ; nor, indeed, would it probably have been effectual, as she had passed the age of legal control.

As usual, I turned to Mr. Bazely for advice, and he acted with the same energetic promptitude which invariably characterised him in such matters. It always seemed to me that for him the mere knowledge of any new case of sin or sorrow was equivalent to a Divine command that he should try to remedy it. He told me quietly that he would go by the next available train to the place indicated. Without introduction, except by

his right as a minister of the Gospel, he walked straight into the room where the young man was sitting with his unhappy companion. How he influenced them I cannot tell, but he was entirely successful. The girl was removed to a home where she went through two years' training, and is now respectably married; and the young man was brought back to Oxford without his disgraceful flight being known. So far as he was concerned, however, Mr. Bazely's work did not end there; he continued to visit him, and led him apparently to a real repentance; but he soon found that the inordinate use of stimulants had brought him into a terrible state of health, and that he was almost on the verge of insanity. It became absolutely necessary that he should be placed at once under the care of his own friends, but he was ashamed to present himself before them, and refused to go. Mr. Bazely, under the sanction of medical advice, took the matter into his own hands. It was late in the evening, but there was no time to be lost. He telegraphed to the young man's friends to expect him next morning, and then, by means of some strange power which he had acquired over the patient's mind, he conveyed him to the station in time for the last train, engaged a carriage to be kept for themselves, and then shut himself into it alone with the young man, who had become quite delirious. The journey was one of many hours, and Mr. Bazely told me afterwards that it was the most terrible night he ever spent—occupied for the most part in struggling with his unfortunate companion to prevent him doing himself an injury. In the morning, however,

he was able to give him over in safety to the care of his friends; and their gratitude for the disinterested kindness Mr. Bazely had shown was so great, that one of the family came to Oxford later to renew his thanks and give him news of the patient's complete recovery as the result of his efforts.

The young man himself, when restored to his right mind, felt so keenly the benefit he had derived from Mr. Bazely's influence, that he felt very anxious he should do what he could for a college companion who had fallen into a most abject condition through an unsuitable alliance and other wrong and reckless actions.

As usual Mr. Bazely did not lose a day in seeking out this person too; but it took months of arduous toil to accomplish all that he was resolved to do for him—that was nothing less than reconciling him to the relations (persons of high position), who had quite given up attempting to reclaim him, and finding him a suitable occupation in a foreign country where he was able to get his own living in a position of honest independence.

These are only one or two instances of Mr. Bazely's influence for good over persons in his own rank of life: but his most continuous and devoted work was usually amongst the very lowest, and even apparently hopeless, classes. For many years he went every Sunday evening to a wretched lodging-house in a poor parish, where tramps and outcasts of all descriptions were harboured for the night, in very unseemly fashion. There he sat amongst them, and spoke to them of the Saviour, Whose Name they scarcely knew, and did his utmost to bring

some gleams of heavenly light into their great darkness. It was work which required strength both of mind and body, and Mr. Bazely undertook it immediately after he had gone through the exhausting labour of open-air preaching to the crowds who used to assemble to hear him at the Martyrs' Memorial. His visits to the lodging-house necessarily brought to his notice many cases of great poverty and suffering, and to these he returned day after day, giving them all needful help with a generosity which seemed to know no stint. How he found means for all his large-handed charity I never could understand, but I think the solution of the problem might have been found in his self-denying habits, and utter disregard of his own comfort. He never seemed to give himself time even for necessary meals, or so much as a thought to his own physical wellbeing; and I cannot but fear that his life of hard work and voluntary privation may have been a secondary cause, under God, of the malady to which he succumbed in the prime of his years. If it were so, we can but feel that he has gone to receive the reward of that greater love which was ready to lay down even life itself for the one Divine Friend to whom all his heart was given.

Mr. Bazely possessed a very remarkable power of influencing even the most lawless and degraded characters. I think scarcely a week passed that he was not engaged in the rescue of some of the misguided women who unhappily are very numerous in this city. He took great interest in the establishment of a Refuge on their behalf in the parish of his friend Mr. Christopher, and

he did immense service in assisting the persons in charge to control the wayward inmates, and prevent them from yielding to the impulses which often assailed them to return to their evil life. I remember once, when he spent nearly a whole night in co-operating with the matron to prevent the flight, even at that unseemly hour, of some who had been seized with a strong temptation to give up their brief effort at reform. He was successful as usual, but day had dawned before he returned exhausted to his home. For boys and men of an equally degraded stamp he made a great effort by establishing a lodging-house, where they could have a night's rest at a less amount than they had to pay for the wretched accommodation offered them in the public lodgings which he visited on Sunday nights. He engaged a respectable man and his wife to take charge of this well-conducted home for houseless youths and men, but he himself superintended all arrangements, and was present every night to read and pray with the inmates.

It was with great regret that he was obliged by circumstances at length to close this house ; but not until it had, I believe, been a means of ultimate reform to many who came under his influence there. Another instance of his consistent kindness to the poor came to my knowledge accidentally, after it had been carried on for years, and I think it was scarcely ever known to any but those who benefited by it. A week or two before every Christmas he sought out with infinite care and pains all the solitary old men and women, widows and others, who had no friends with whom they could spend

the glad day of the Saviour's birth, and invited them to dine with him in a large room which he provided for the purpose ; and there he spent the whole evening with his numerous guests, who came indiscriminately from all parts of the town and beyond it ; he prepared some useful little present for each one, and made the evening bright for them by speaking to them of the heavenly hopes of a world all joy and peace, when they had passed away from that which was to them so desolate.

In closing this very imperfect sketch of Mr. Bazely's work on earth, as it was known to me, I cannot pass over in silence one trait in his character which had a great effect on the happiness of my intercourse with him. While holding the strongest and most definite opinions himself on religious subjects, he always showed a truly liberal sympathy with the views of others, and never made the slightest attempt to combat their ideas, or to obtrude his own. The fact that he knew me to be an attached member of the Church of England, which he had left to become a Presbyterian minister, never marred in the slightest degree the kindly friendship subsisting between us—on the contrary, he showed the most delicate consideration for my feelings at the time when he finally gave up his position as a deacon, by writing to tell me of his decision personally ; he said he knew I should regret it very much, and therefore he did not wish me to hear of it from any one but himself, in order that he might fully explain his reasons to me. I need hardly say that his motives were so perfectly pure and conscientious, I could only feel, however much I

thought him mistaken in the abstract, that the blessing of God must be with him in whatever he did, both then and always. Others will speak, no doubt, in full detail of his wonderful patience and submission during his long and trying illness, but none could feel more strongly than I did, as I stood by your side at his open grave, that we were but laying to rest the mortal body of one whose blessed spirit was surely even then rejoicing in the immediate presence of the Saviour he had loved and served so well.—Believe me, dear Mrs. Bazely, very sincerely yours,

F. M. F. SKENE.

CHAPTER VII.

WORK AMONGST YOUNG MEN.

1866-1883.

Porter. Will you not go in, and stay till morning?

Great-heart. No, I will return to my Lord to-night.

Chris. Oh sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

BUNYAN'S *Pilgrim's Progress*.

"WE owe a duty to all men, even to our equals" was the cynical comment provoked by a certain type of modern philanthropy. The sarcasm falls harmless upon Bazely's life and work. Much as he laboured amongst the poorest and most degraded, he was all the while busy in promoting the welfare of those more near him in rank. Thus he never lost touch of his University friends, although his enormous labours of all kinds prevented him from entering (even if he had the inclination) into the ordinary gatherings of academical society. From 1866, after he took

his degree, until the time of his last illness, most of his mornings during term time were occupied with private pupils, whose society kept him in continuous contact with each generation of Oxford life. At first these pupils were usually drawn from among the young university men whom the Rector of St. Aldate's gathered round him, to encourage them in habits of holiness and of religious effort during their time at Oxford. "To not a few undergraduates," writes one of these young friends, "Sunday is not merely a day of repose, broken only by ordinary religious exercises, but an opportunity for zealous work for God. By this I mean such efforts as open-air preaching, services in the lodging-houses frequented by tramps and other poor people, tract-distribution, visiting the poor, helping in the ragged school, and other similar tasks. It is not to be supposed that these are the purposes for which a Christian man enters the University. Nor does he regard himself as a regular lay-helper of the Oxford clergy; but he does feel (as every Christian ought) that he is called upon to perform some definite aggressive work for God." Among such University men Bazely soon was recognised as a leader and

adviser. They were the spiritual descendants of the Oxford Methodists of Wesley's early days. And indeed that holy tradition had never died out in the University, nor was it the exclusive privilege of one religious party. Bishops now living and high dignitaries of the Church could be named who, when undergraduates, would take a class from time to time in Oxford parish schools, or teach in the Sunday school of St. Thomas' or elsewhere. Mr. Downer says :

Bazely was very kind in assisting junior men preparing for examination. It was his earnest desire that men professing to serve Christ should not dishonour Him by failure in the schools. I was only one of the many men who shared his kindness in the loan of his valuable marked books, and in personal assistance. He would translate long passages to me, pointing out difficulties and asking test questions.

His work as a private tutor was undertaken from a strict sense of duty. From his father he had declined to receive more than a moderate allowance, preferring to earn his own living by tuition. His generosity knew no limits, and therefore he often remitted fees if there seemed good cause. But he urgently needed all he could earn to support his large expenditure upon

charitable objects. From October 1868 until December 1869 he was a lay-helper in St. Aldate's parish, and as such received a curate's salary. This was the only time at which he received any pay for his ministerial labours. About 1873, at his father's desire, his allowance was doubled; and this addition to his means he thankfully and affectionately received, as his various efforts were becoming a greater tax upon his resources. Many wealthy persons in various quarters, who came to know what a work he was doing, sent him unsolicited gifts towards his various projects. These he gratefully accepted. But he preferred to earn, as far as possible, the money he gave away, and repeatedly declined the request of his father to receive larger allowances, assuring him that he was in no need of extraordinary assistance. At his mother's death his father insisted on his receiving at once the free use of a large portion of such means as he would ultimately be entitled to. This enabled him to build the church and manse in Jericho. It is necessary to mention these facts; for it was a mystery to Bazely's friends how he found money for all his charities. It is also due to his memory to record that by

far the larger part of his charity was expended out of his own hard earnings—on himself he spent as little as possible.

The instituting of an honour school of theology at Oxford in 1870 gave a fresh opening for his exertions. From this time he rarely took any pupil except for honours in theology, and he soon became a favourite teacher among students of every shade of opinion. To himself it was very congenial employment, for theology had always been his favourite study, and he was widely and deeply read both in the Fathers and in modern divines. He was by nature and habit a debater and controversialist ; yet never was a man more free from the arts of the Jesuit or the narrowness of a bigot. Younger men felt a keen enjoyment in his conversation. "His pocket Greek Testament," writes Mr. Downer, "was always a wonder to his younger friends. It was marked and scored all through in a systematic manner, and his available knowledge of it was very great. He was constantly urging us to the study of theology: 'Nowadays,' he once wrote to me, 'the queen of sciences is vulgarly despised.'" Mr. Walwyn describes his readiness in controversy :

The many walks and talks we had together were always, to myself, of equal benefit and delight. On one of these occasions the subject under discussion was Romanism. Bazely undertook to put the case in its favour; and taking up its leading doctrines one after another, he presented them with such consummate skill and supported them with such marvellous power, that I doubt whether the Pope could find a more able advocate amongst the Jesuits themselves. I felt almost annihilated; and instead of attempting to reply, begged him to put the Protestant case also himself. Whereupon he took up point after point in the same order as before, and piercing with one keen thrust the fallacy which underlay each argument that had seemed so plausible and perfect, he shattered it to atoms, until the demolition was complete. It was, I think, the most beautiful exhibition of dialectical skill I have ever witnessed.

In teaching his theological pupils he did not trade upon his past knowledge alone; he made careful preparation day by day, and the many volumes of his note-books testify to his painstaking care. Nor was he satisfied with the mere imparting of knowledge. He endeavoured to make his pupils think, and forced them to face the logical and practical conclusions of this or that theological position. Undergraduates of all views, High Churchmen and Low Churchmen alike,

were drawn to him not only by his knowledge and power of imparting it, but by his transparent sincerity and untiring kindness. "The secret of his influence over our minds," so undergraduates have told his wife, "was his careful avoidance of any obtrusion of his own religious views upon our notice." Yet they could not be unaware that this kind, learned, and broad-minded tutor was the same man who was perpetually labouring amongst the outcast, preaching every Sunday at the Memorial, and spending and being spent on works of mercy. No wonder that with many of his pupils the acquaintance ripened into lifelong friendship. Here is a letter from one of them :

MY DEAR BAZELY—I have great pleasure in sending the nominal fee of £10—I say nominal because I can never repay you for all I have learnt. As for the gain of your friendship, that is incalculable, especially as I know it has a foundation which ensures its everlasting fruition. . . .

A character at once so strong and so gentle led young men to find in him a friend and adviser in any kind of anxiety :

Mr. Bazely's study on Folly Bridge (writes Mr. Webster, well known in Oxford for his "Church Army")

work) was the dearly-prized refuge of many a young earnest undergraduate; where his intellectual difficulties could be either swept away by the clear reasoning of the well-read theologian, or at least robbed of their evil effect by the sympathy of the deep-thinking Christian; here his moral nature was sure to be braced and strengthened by contact with the fearless spirit of this uncompromising soldier of the cross, and his spiritual senses quickened at the sight of a true manly saint. Deep and lasting, I believe, were the impressions made on many who heard his burning words at the Martyrs' Memorial, or saw his labours on the racecourse, or at St. Giles' fair; but deeper still was the work that was wrought in the hearts of those who knew dear Mr. Bazely as a friend and brother. True, he was a worker, a thinker, a preacher; he was before all this a man, a Christian, a saint. It was the perfection of his Christian character that won all who knew him, and convinced them of the practical value of real religion.

Not less helpful was he in dealing with the moral difficulties of undergraduates. Thus Mr. Christopher writes: "Young men who had fallen into sin and its terrible earthly miseries learned, in Bazely's actions towards themselves, something of the heart of the Saviour towards the lost. On one occasion, in 1872, just when his active mind had become greatly interested in the early debates of the General Assembly of the Established Church

of Scotland, he received a letter from a young University friend, whose name he never revealed, asking the aid of his personal efforts in a great difficulty into which he had fallen through his own sins. Bazely at once gave up the debates he so greatly enjoyed, and travelled night and day from Edinburgh to the south of England to help this young man. Surely such looking not at his own things but at the things of others specially manifested the mind that was in Christ Jesus (Phil. ii. 4, 5)." The same self-denial showed itself in his kindness to young men who came up from school to try for scholarships at Oxford, especially when he knew them to be short of means. "Mr. Bazely," says Mr. Sturdy, "would give such an one valuable hints, and beg him to be his guest. Again and again I have known him give up his bed to a friend, while he himself slept on the sofa." "'He did kind things so kindly' may be said of dear Mr. Bazely" (writes another), "as it was of his Master. Whether it was for high or low, rich or poor, no trouble, no inconvenience, no expense, was too great, if only he could help some one. He was always doing things for other people." How he found time and strength for

his multifarious labours, especially during the years 1870-74, seemed a mystery. Of course, his pupils only needed attention during the University terms. But at all times his endurance was taxed to the utmost. He never wasted a moment of time, and the same strict economy appeared to regulate every action of his life. He allowed himself nothing unnecessary in diet, and for this reason was an abstainer from alcoholic liquors. In dress he was severely simple, and in all things he lived by rule. "His powers of endurance," writes his fellow-lodger, Mr. Sturdy (1869-75), "were remarkable. I always left him at work at night, and found him at work in the morning. He was in the habit of labouring until the early hours of the morning, and yet he was always ready for family prayers at 7 A.M. Often have I earnestly begged him to spare himself, but in vain. His tutorial duties as a theology teacher, with perhaps ten pupils doing different work, required much study; his work as a pastor and as an open-air preacher filled up every spare moment of his time." Referring to this period of his life, Mr. Watson thus describes his day: "He was always to be found at the daily prayer-meet-

ing [at St. Aldate's Rectory room] at 7.30 A.M., and by that time he had done an hour's reading. He would read with pupils from 9 to 1, would be out visiting the sick and poor or looking up undergraduates all the afternoon, and in the evening at lectures or meetings, from which he rarely returned before 10 P.M. On Sunday his day began with the early prayer-meeting at 7.30 A.M.; at 10 came the University sermon, which he hardly ever missed. Church at 11; undergraduates' prayer-meeting at 1; the University sermon again at 2 P.M.; a Bible-class at 3.15; the Young Men's Christian Association Bible-class at 5.15; church again at 7; the open-air meeting at the Martyrs' Memorial at 8.30; visiting the lowest lodging-houses from 9.40 P.M. to 10.30 P.M."

Labours so incessant as these left him little time for entertaining. Yet in his room at Folly Bridge every friend was welcomed with such hospitality as befits a busy man. "He was splendidly free," writes one, "from the least taint of unchristian narrowness. He could thoroughly appreciate what was good in men of all opinions. I have met amongst his personal friends the

extreme High Churchman, the thorough nonconformist, and the avowed agnostic, and could clearly see that these were not mere passing acquaintances interested in him for the time, but real friends intimately attached to him through admiration of his character."

One of his intimate friends for many years until his death was the Rev. G. L. Kemp, Vicar of St. Frideswide's, Oxford, who writes of him thus :

. . . He would sometimes come down here to a Saint's day evening service (in 1872-73), and seemed much interested in the fact of sacramentalists being able to preach the full Gospel. You know, I suppose, his dislike to books of devotion generally? He used to say "Use the Psalms." On one occasion, however, he told me that if people wanted one, the best book of private prayers he knew was *The Garden of the Soul*. . . .

The Rev. R. F. Clarke, who knew Bazely well at Radley, and afterwards became a Jesuit Father, writes to me as follows :

At Oxford I saw little or nothing of him, and the only subsequent occasion when I renewed our old acquaintance was when I was travelling some five or six years ago from Leamington to Evesham. He greeted me in the most friendly way, and during a pleasant chat we had together he was evidently careful to avoid anything

that he thought would jar on my ears, and to keep to topics where we were quite of one mind. I was sorry when we had to part company. . . .

Another friend, of widely different convictions, has favoured me with an interesting sketch of their acquaintance with each other :

I became acquainted with H. C. B. Bazely in the autumn of 1876, owing to the fact of one of my pupils dying of consumption at Mr. Bazely's lodgings, 2 Folly Bridge. My pupil wrote to me in the beginning of August, and asked me to come and see him. I continued to visit him, until he told me by letter towards the end of September that, owing to my inability to respond sympathetically to the view he took of his and my spiritual condition and prospects, my visits had become unwelcome. I called constantly at the door to make inquiry to the last, but only saw him once again, I think, before Mr. Bazely took me upstairs to his bedroom after he had been dead a few hours, on 13th October.

I had hardly spoken to Mr. Bazely before. He had long been known to me by sight and reputation ; and within a month of G——'s funeral he asked me to lunch. Towards the end of Michaelmas term I sent him a return-invitation, and we kept up this terminal interchange of hospitality regularly till summer term 1880. That was the extent of my intercourse with Mr. Bazely : twice in the term (six times a year) for four years, we had a meal and generally a walk together.

In looking back at the inward significance of this intercourse, what most strikes me is the fact that each talked freely and sincerely on subjects that (I believe) interested us the most deeply, without attempting to win over the other to his own view: each contented himself with expressing his own thoughts, and with listening to the exposition of opinions in many respects diametrically opposite, without aiming at dialectic victory. This self-restraint surprised me in him at the time, because my way of looking at things, materialistic and agnostic in tendency, was the very opposite of his unflinching bent in the direction of spiritual and supernatural interpretation of those physical processes which I could not take into account apart from their material effects. . . . For my own part, I may confess, it gratified a certain curiosity to watch how his mind, which (I thought) had a remarkably keen temper, especially in matters of critical scholarship, worked in all directions in which he gave it play. He was indeed the only Oxford scholar with whom I conversed on scholarly questions. Such points as the argument of Butler's *Analogy*, Jonathan Edwards *On the Will*, Matthew Arnold's *Literature and Dogma*, Supernaturalism, Rationalism, and Unitarianism (in connection with which sect I had been brought up), were those on which I most vividly recall our conversations. I found him always candid and keen, and on points of negative criticism we were often quite in accord. . . .

But more suggestive, perhaps, of Mr. Bazely's power to attract those whose sympathies might be expected to run counter to his (not merely theologically or ecclesi-

astically, but personally and socially), than anything that concerns myself, possessing as I do an hereditary sympathy with conscientious nonconformity—is the fact that an intimate friend of mine, a High Churchman, or rather a Ritualist of advanced type, picked out Mr. Bazely, above all, as his tutor in preparation for taking Orders in the Church of England. *I.e.* a most uncompromising Episcopalian elected to receive teaching in theology and ecclesiastical history from the lips of one who had proved his devotion to Presbyterian tenets by consecrating them with the bitter salt of sacrifice. It was, I think, this salt of sacrifice that gave to intercourse with Mr. Bazely that tonic flavour which others too, besides my friend, have felt and valued.

I have not said much of my personal admiration for Mr. Bazely; you will, I have thought, receive many more eloquent tributes to his ardent disposition, to his suavity, keenness and gentleness of manner, mind, and heart, than I have the gift of composing. I have only tried to illustrate my own relation to him, unique in my experience, as to one with whom I felt free to open my mind on deeper subjects, not so much in search of sympathy as of patient hearing, and whom I could honour from my heart for his sincerity of conscience.

The following letter will show what the influence of Bazely was upon other Christian souls. It was written by the Rev. A. W. Poole in 1877, just as he was starting for the Indian mission-field. He had been ordained as curate of St. Aldate's in

1876, and had therefore been Bazely's fellow-worker during the brief period of Bazely's diaconate. In 1883 he was consecrated missionary-bishop of Japan, and died in the spring of 1885. The kindred spirits of the two friends have now met in Paradise.

32 CASTLE STREET,
SHREWSBURY, August 25, 1877.

MY DEAR BAZELY—I was very sorry to have missed you altogether after our return to Oxford, and especially not to have had a chance of wishing you good-bye. I fear as it is I shall not be in Oxford again, and so must send you on paper my good wishes for the future and thanks for much in the past. Your counsel and sympathy often helped me much, and on one occasion, to which I have never since referred, helped me in the effectual breaking off of a besetting sin. I should have rejoiced if you had been still assisting in St. Aldate's Church, as you will be (I hope) for a time in the parish. I trust that there and in London your word may be made effectual through the Spirit's power. We are visiting our friends in short visits, and on Sundays I am helping at our own church. . . . With kindest Christian regards, believe me, very truly yours, ARTHUR W. POOLE.¹

In 1870 a remarkable visitor was frequently welcomed at the lodgings on Folly Bridge. In

¹ An obituary notice of Bp. Poole may be found in the *Church Missionary Intelligencer* of November 1885.

that year Prince Hassan, son of the then Khedive of Egypt, was a student at Oxford, and lived with his suite at Grandpont (Alderman Randall's house), not far from Bazely's rooms. The chief person in the suite was an Arab sheykh, whose tall, slim form, crowned with a fez, was then a well-known figure in Oxford streets. The sheykh stood to the young prince in the relations at once of a guardian and a chaplain. He was a person of consequence in his own land, and was (it was said) surprised at not being asked to dine with his prince at the tables of the Oxford dignitaries. It happened that the prince's English tutor was Bazely's intimate friend; it was not long therefore before the sheykh was welcomed at Folly Bridge. The sheykh knew little English, and Bazely but little Arabic, but they found a common language in Hebrew when any difficulty arose in making each other understood, and they often met and walked out together. Bazely remarked to me that in this pious and high-minded Mussulman he was able to study what was the kind of moral atmosphere in which the Pharisees lived in our Lord's day. This sort of observation of human character was quite in his vein. The

above account is given from my recollections of Bazely's own words ; and it is confirmed by many entries in his diary, of which the following are specimens :

1870 : Jan. 29. Called on the sheykh 7 P.M.—Jan. 31. The sheykh to tea ; Scripture texts, Old, Old Story, etc. 6 to 9.—Feb. 4. Walk with H. C. S. and the sheykh on Abingdon Road ; spoke about the Atonement.

His work as lay-helper at St. Aldate's during the years 1868 and 1869 brought Bazely into contact with another class of young men, the shopmen and others engaged in business in the town. In 1869 he frequently conducted the young men's Thursday evening Bible-class at St. Aldate's, and he occasionally did the same in 1870. This may account for the fact that the Oxford Branch of the Young Men's Christian Association, established in 1846, was reconstituted mainly through Bazely's influence in 1871. The basis of the Y. M. C. A. is undenominational : " It seeks to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and their life, and to associate their efforts for the extension of His kingdom amongst young

men." By 1877 the Association had so far flourished as to require more central and convenient rooms ; this led Bazely to address the following appeal to the newspapers :

The Oxford Branch of the Y. M. C. A., to the enclosed Report of which for 1877 we invite your kind attention, will enter new premises on next quarter-day, the 24th inst. The house which has been taken is admirably situated at the south-east corner of Carfax, and well adapted for the use of the Association,—containing three good rooms for reading, lectures, and classes, as well as some smaller apartments which it is believed that young men whose friends do not reside in Oxford will be glad to occupy as lodgings. The rent of such a house will of course be higher than the rent of the two upper rooms in King Edward Street, which at present are tenanted by the Association, and some money is urgently needed at once for the purchase of necessary furniture. We think you will agree with us that the subscription list printed in the Report is wretchedly meagre for such a city as Oxford, in the business houses of which so many young men are employed.

Bazely was repeatedly President of the Association, but wisely refused to hold the office two years in succession. He always took a very practical interest in its working, often delivering lectures, and also attending the business meetings. It was,

however, at the Sunday afternoon Bible-class at 5.30 that his greatest influence was felt. His deep piety, his great knowledge of Holy Scripture and of human nature, made him a powerful teacher of young men. This work he continued to engage in, more and more, until his death. In 1874 the secretary, Mr. J. M. King, suggested that the subject of Christian evidences should be taken in hand by the Association. "It devolved upon me," writes Mr. King, "to invite Mr. Bazely to give a course of lectures upon that subject. He readily consented to do so, and recommended that they should be on the plan of the Christian Evidence Society. Bateman's *Why do you believe the Bible?* was chosen by him as the text-book, and arrangements were made for the delivery of sixteen lectures under appropriate divisions of the subject. The whole of these, with the exception of one on 'Inspiration,' given (in Mr. Bazely's absence from Oxford) by Mr. Sturdy, were delivered by Mr. Bazely himself, beginning in October 1874. They were held in the committee room of the Town Hall, and were largely attended and highly valued. An examination followed in April 1875, under the superintendence of Mr. Bazely, the result

of which was that one competitor was awarded a first-class prize and another a first-class certificate by the Christian Evidence Society." Bazely's examination paper will show what had been the character of his lectures, and how well they were fitted to promote an intelligent study of Scripture.

QUESTIONS.

CHRISTIAN EVIDENCE CLASS, APRIL 7, 1875, 8-11 P.M.

[Candidates are recommended not to attempt more than twelve questions. Answers are to be written on one side only of the paper. The candidate's number (not name) is to be written on every paper containing answers.]

1. State briefly the arguments by which you would maintain against an atheist the existence of God.
2. By what line of proof is the claim of the Bible on our serious attention and acceptance established?
3. How is the genuineness of an ancient book demonstrated? Illustrate your answer.
4. State what you know of Justin Martyr, Origen, Eusebius, Jerome; and the testimony borne by these writers to the New Testament.
5. Explain the epithets "uncial," "cursive," as applied to manuscripts. Give a short account of any *two* uncial manuscripts of the New Testament.
6. Answer the objection that "the Gospels were written at a later date than that to which the Christian Church assigns them."

7. What are the characteristic marks of a credible witness? Show that these marks were possessed by the authors of the New Testament.
8. How are the historical records of Christianity attested by commemorative usages?
9. Who was the younger Pliny? Give briefly his testimony to the doctrines and practice of the Christian Church.
10. Explain the argument from *undesigned coincidences*, and give specimens of such coincidences in both Testaments. (Not more than *three* in each Testament.)
11. Show that the Jewish division of the Old Testament was recognised by our Lord; and comment on the words, "All Scripture is given by inspiration of God."
12. Define a miracle, and show that Christians have good reasons for believing that miracles have been wrought.
13. By what tests may *real* miracles be distinguished from *spurious* miracles?
14. Prove from the fulfilment of prophecy that Jesus of Nazareth was the promised Messiah.
15. "The morality of the Gospel stamps it as divine." Illustrate this statement.
16. Give a list of the rules which appear to you the most important to be observed by those who desire to study the Holy Scriptures with profit.

"Much of Mr. Bazely's wise counsel," writes Mr.

Salter, the present secretary, "which he gave us at the Y. M. C. A. Bible-class, will always be remembered both by myself and by many young men who are now scattered all over the country, some of them being missionaries in foreign lands. But I find I cannot recall any events or circumstances that would prove interesting enough for insertion in a memoir." This work, in fact, was not rich in striking incident; but it was none the less fruitful in lasting good.

Of all classes of men in Oxford perhaps the most destitute in a spiritual sense are the college servants; they come into close external contact with the boundless intellectual and religious resources of the place, but cannot themselves enter in. During term time their work is heavy, full of hurry and drive from early morning until late at night, Sunday bringing them no relief. Religious concerns being thus crowded out of their life during term time, then comes the Long Vacation with the equal but opposite temptation of absolute idleness. Besides this, peculiar dangers beset college servants from the frivolous example of many of their masters and from unlimited opportunities of drinking. It

seems sad that in Oxford, where every day and almost every hour the bells from numberless church towers and college chapels are calling Christian souls to prayer, from early matins at 7.30 to late compline at 10,—and where these sounds swell to a chorus of bells chiming for the Sunday services,—there should be from 300 or 400 men living in the midst of such spiritual wealth, but whose employment debars them, in term, from any share in Christian worship. The scandal has been often felt, and there is a story told in Corpus of a bursar of the older generation, who, having been chaplain on board the Fleet and accustomed to the discipline of the quarter-deck, used to hunt up every servant from the various staircases on a Sunday morning, and drive them out of college before 11 to go to church. Some colleges have tried more gentle remedies. Over twenty years ago a Sunday evening service was begun at Queen's for the servants and their families, and was continued for six years; the service was a very beautiful one, and the clerical fellows took their turn to preach. Dean Burgon, when Vicar of St. Mary's, gave some opportunities to the servants, by late matins on Sunday at 11.45. But it is at Keble College only that successful pro-

vision has been made for the moral and spiritual needs of the servants. Full opportunities of worship are given them in the college chapel, and Bible-classes are held for them by the tutors. It is also many years ago since Alderman Randall first began the system of finding employment for college servants during the Long Vacation. He corresponded with hotel-keepers at watering-places and other resorts of summer tourists, and so obtained for the servants a temporary engagement. This system still continues to work with excellent results. Bazely notes with evident delight in his diary of July 22, 1878, that he met "Oxford waiters" at the Fife Arms Hotel, Braemar.

It remains, however, true of the college servants, taken as a whole, that their moral and religious life is surrounded by many difficulties. What wonder if among the older generation of the servants hard drinking was very common, and real godliness extremely rare? Of course there were always many noble exceptions; and at the present day a remarkable improvement has shown itself throughout the whole class. A College Servants' Temperance Society numbers many influential members, and the general tone and

standard of conduct has manifestly altered for the better. Perhaps all this is partly due to the improved sobriety and simpler living among the tutors and students of the colleges, whose example has reacted upon the servants. But to no one man is the improvement due so much as to Bazely. Living and working as he did in St. Aldate's Parish, where many of the college servants live, he had abundant opportunities of watching their life, and knowing their needs ; and he made the acquaintance of a great many of their number. He consequently became very anxious to do something to promote their welfare as a body. In the Christmas Vacation of 1871-72 he drew up a complete list of all the servants in every college and hall in Oxford, and invited them to tea at St. Aldate's Rectory Room on Jan. 5, 1872. As many as 358 were invited, each by a separate note, of whom about 200 were present ; the attendance would have been even greater had not the invitation clashed with an annual gathering of servants on the same evening. The expense was defrayed by the gifts of three kind friends. Addresses were given by Mr. Christopher and others. Again on April 5, the same year, he

organised another tea for the college servants and their wives in the Town Hall. Some of the best-hearted of the servants were present on these occasions, and a ready response was made to Bazely's suggestion to organise a College Servants' Society and Reading Room. I am indebted to Mr. A. Burrows, porter at Corpus Christi College, for the following account of Bazely's efforts in this field :

OXFORD COLLEGE SERVANTS' SOCIETY,

Sept. 15, 1885.

I am very glad to have the opportunity of stating a few facts in reference to the late Rev. H. C. B. Bazely's work in connection with the above Society. But at the same time I feel how utterly impossible it is to adequately convey any idea of all that he did for the welfare of college servants.

The Society was formed in the year 1872, at the house known as Bishop King's Palace, in the parish of St. Aldate's, and in consequence of the very active part Mr. Bazely took in its formation, he was elected an honorary member of the committee. This office he continued to fill up to the time of his death; and it should be known that he did not regard his office as being merely nominal, for there was seldom a committee meeting which he did not attend. His sound advice and counsel at such meetings were always considered most valuable; and whenever any little difficulty arose

he, by his master mind and calm judgment, was usually the first to elucidate it. And this is not all; for he was one of the first among the honorary members to form a Bible-class in connection with the Society, in which he did all he could to help the members spiritually, both by instructing the class, and also by giving religious addresses. He was always most jealous about admitting only such books to the library as he thought would conduce to a healthy moral tone among the members; this was a point on which he always strongly insisted. Among other things a debating class was formed in connection with the Society, in which he took a very lively interest; he himself invariably took part in the debates, and did all he could to induce others to do the same.

In the year 1876, from the Society's rooms not being in a central position, the number of members was decreasing so much that the ordinary subscriptions were insufficient to meet the expenses. This was beginning to cause the committee great anxiety, when Mr. Bazely was again equal to the occasion, and generously came forward with another gentleman and lent the Society the money necessary to tide over that very trying time. Thus helped, the Society was able to hold on its way and to attain to its present flourishing position. It may, in fact, be said to owe its existence in great measure to him personally. When, in consequence of the Society's removal from the parish of St. Aldate's to King Edward Street in 1876, the Rev. A. M. W. Christopher resigned the office of president, Mr. Bazely was urgently requested to fill the place. This he modestly declined to do,

being of opinion that it would be much to the advantage of the Society if the office could be filled by a Fellow of one of the colleges ; and finally the Rev. E. A. Knox became president. In conclusion, I should say that Mr. Bazely worked hard and gave generously of his means, and did all in his power to promote the welfare of college servants in every way, and when the time came for him to receive his reward, we one and all felt that we had lost a wise counsellor and a true friend. —I am, yours obediently,

ALFRED BURROWS, *Hon. Sec.*

“I owe everything to Mr. Bazely,” said a college servant the other day ; “he brought me to sign the pledge.” One further effort of thoughtful kindness originated with Bazely in the year 1879, and was promoted by him to the last, viz. the distribution of tracts and periodicals among the porters at the various colleges. These are still interchanged by a number of University men every Sunday afternoon, and are welcomed by the porters, whose duties keep them prisoners in the lodges during long hours on week - days and Sundays, with nothing to relieve the monotony of watching. “Well do I remember the round,” says Mr. Webster, Bazely’s friend and helper ; “we did it usually after the mid-day daily prayer-

meeting at 1, which closed at 1.15, and before the University sermon at 2."

The preceding chapters have described Bazely's deep religious earnestness and his untiring work for others of whatever class. It is touching to remember that, while sparing no pains to bring sunshine into the lives of others, he himself was living until 1880 as a bachelor in lodgings, practising rigid self-denial, and allowing himself no superfluous comfort. But though there was in him much of the ascetic, there was nothing morose, and little of the recluse. How keen was his relish for family life, and how much he enjoyed the company of children, was shown by the many happy hours he spent in the household of Col. Chambers, teacher of Hindustani in the University of Oxford. I am indebted to Mrs. Chambers for the following sketch of their friendship with him, which reveals an unsuspected feature of Bazely's character :

10 BELGRAVE PLACE,
BRIGHTON, NOV. 17, 1885.

Mr. Bazely was introduced to us in the spring of 1864. I remember how his kindly, simple manner charmed us at once, and our little child soon ran to him to enlarge

on the beauties of her pet kitten. My first recollection of him is as he stood by the window looking out upon the shady, walled-in garden of an old house in Holywell, calling to an elder child to bring in the kitten to be admired. From that time he was constantly one of our party—in long country walks, in summer hours in the garden, and in the bright winter evenings within doors. Our children loved him, and shouted with joy when his step was heard, the little one taking her place on his knee; his kindly shining eyes and earnest face were not less eagerly welcomed by my husband and myself. His love for children was very great: I vividly remember, three years before his death, when he took in his arms the baby-girl of the sole survivor of that happy family, with what inexpressible tenderness he bent over and looked upon the child. In all our home joys and troubles he felt a tender concern, and was ready to lend his help—from our anxiety about a household pet, to the sadder task of taking a delicate girl to the south coast, when he carefully brought back her little dog which she could not keep there. Kindness to animals was indeed a marked feature of his character; he would take any amount of trouble to prevent or alleviate their sufferings. Also, I think, few people who knew Mr. Bazely in his graver aspect were aware of the element of fun in his character, and of his keen sense of the ludicrous; he used to share most heartily in the innocent mirth of our home circle. As the years passed, and our children grew older, a great reverence was added to their affection for him; and although he never talked about religion to

our boys, they felt the unconscious influence of his pure and earnest life. For eighteen years our intimacy with him was unbroken; and during all that time, while he mixed like an elder brother in all the eager life of a young and large family, I never heard from him an impatient word, or saw in his face a wearied look. In later years, when that bright home was only a memory, his loving sympathy never ceased; and when the last blow fell upon me, I found him in my loneliness the most kind and faithful friend.

CHAPTER VIII.

LETTERS OF COUNSEL AND OF CONTROVERSY.

Ambitious not to shine or to excel,
But to treat justly what he loved so well.

COWPER.

BAZELY'S life was too active to allow much leisure for the work of the pen. He wrote a great many of his sermons, and one or two were printed. He also filled many MS. books with notes for his lectures. But he published virtually nothing by which his intellectual powers might be known. It seemed, therefore, worth while to throw together into the present chapter a selection of his more important letters, and one or two other papers, which may serve both to exemplify his learning and judgment and to illustrate his opinions.

ON TWO YOUNG MEN WHO DESIRED TO BECOME MISSIONARIES.

October 1867 (?).

MY DEAR FRIEND—I should not, as a general rule, be disposed to encourage such wishes as the young men of

whom you have written to me profess. There is so much heathenism in our midst at home, that I think it is a great pity when those who seem to have been placed by God in positions where they might exert considerable influence for good, voluntarily remove themselves from those positions, and seek other and often more ambitious spheres of labour, in the way of entering which there are no slight hindrances existing. The good which under God's blessing, might be done by a couple of Christian mechanics or artisans to their fellow-workmen is incalculable, and it is not easy to imagine any other agency by which so much good is likely to be effected. Therefore, I regret to hear the desire expressed of leaving so promising a field for other fields to which there is no very special call. For the same reason I am always sorry to read of soldiers immediately after their conversion relinquishing their profession to become Scripture-readers or city missionaries. But, of course, the case of these two young men may be exceptional. And if you discern in them a peculiar fitness for missionary work abroad, and think that such a course will be best for their own spiritual interests, and for the Church of Christ, I shall be very glad to assist in preparing them for admission into the C.M.S. college. I cannot promise to give very much time, as I shall be fully occupied with my own reading for the ensuing theological examination; but I will gladly do what I can. Doubtless our friend W——, as he has passed all his examinations, would give some help. I hope, *D. V.*, to return to Oxford next Saturday.

TO AN INTIMATE FRIEND WHO WAS ABOUT TO JOIN THE
PLYMOUTH BRETHREN, AND HAD URGED BAZELY
TO CONSIDER THEIR CLAIMS.

July 10, 1868.

Many thanks for your two long letters, and the photograph. I am not sure that I like it so well as the sterner portrait which you tried to conceal. However, I shall keep this impression for the present, and compare it some day with the vignette; I daresay my opinion will not be that of most people. I commend to you C——'s cautious advice,—“Dear brother, do nothing rashly,”—for I should be indeed sorry to hear that you had declared yourself a P.B. without having thoroughly examined and fully perceived the soundness of Plymouthist principles. Though some good men have gone the round of different denominations, I think such a course should, if possible, be avoided; for it is, I believe, dangerous to stability of character, and involves an unnecessary amount of anxiety and vexation. Moreover, escape from Plymouthism is, for many reasons, peculiarly difficult. The more I consider the distinctive principles of the P.B., the more unsatisfactory I find them to be. Influenced by the laudable desire of reviving primitive and scriptural Christianity, they fail to recognise the enormous difference which, perhaps, must, at all events as a matter of fact does, obtain between God's dealings with the Church at the time of the first promulgation and establishment of the faith, and after the close of the apostolic age. Practices which were in-

separably connected with, and dependent upon, the presence of the miraculous gifts of the Holy Ghost, and His direct immediate guidance, are regarded by the P.B. as of universal and perpetual obligation. As, for instance, the manner in which Christian worship was conducted at Corinth, perhaps before the appointment of presbyters, is completely interwoven with, and has its character determined by, the *χαρίσματα* divided to each believer according to the Spirit's will; 1 Cor. xiv. must not therefore be taken as an exact directory for worship in days when the "gifts" are no longer bestowed, though doubtless certain principles are laid down in that chapter which the Church at all periods of its history is bound to keep in view. I believe that "prophecy" in the New Testament was as much a miraculous and temporary gift as "healing," "interpreting," and "speaking with tongues." The Irvingites are more consistent than the P.B., in that they profess to enjoy *all* the gifts which were manifested at Corinth, and also to possess all the orders (apostles, evangelists, angels, etc.) mentioned in the New Testament. I suppose there are no P.B. who refer the promises in Mark xvi. 17, 18 to believers now, or practise James v. 14 exactly. Why then should they require for the appointment of ministers, or the regulation of worship, immediate unmistakable operations of the Spirit, which in other cases are confessedly not manifested? The *πρωτον ψευδος* of the P.B. lies in the interpretation which they give to the expression "subjection to the Spirit." All *true* Christians *must* live more or less in subjection to the Spirit (Rom. viii. 5);

but P.B. alone seem to consider this incompatible with fixed order and decent arrangement. I never could get from W—— or from any P.B. pamphlets a clear statement of what is meant by being “led by the Spirit.” I believe that a Christian man who acts after earnest prayer for guidance, in accordance with what he believes to be the teaching of God’s revealed will in Scripture, using withal the reason which God has given to him, may say with faith and without presumption that he is acting under the direction of the Spirit. But the P.B. mean something more than this. Apparently they hold that the Spirit directly reveals His will to Christians, and in a way generally that cannot be mistaken. But on this point their language is vague indeed. I suppose no P.B. congregation, after adjudicating on some point of doctrine or discipline, will dare to say, “It seemed to the Holy Ghost and to us” (Acts xv. 28) ; or P.B. evangelist affirm that the Spirit has ever said to him, “Go near, and join thyself to such an one” (Acts viii. 29). As in the case of dreams and lots, it would be impiety to deny that God ever, and degrading superstition to affirm that He always, or generally, employs them as media of communicating His will to man, so I can and do believe, that the Holy Ghost sometimes, though very rarely, visibly (if I may so speak) guides a Christian into the right way ; while, ordinarily, Scripture is the appointed lantern for our paths, and not immediate revelation from the Spirit. It is not always easy to see at once what commands and practices in Scripture are designed to be of temporary, and what of perpetual

obligation. But it requires no long time and study to perceive that 1 Cor. xiv. cannot be intended as a strict model for universal worship. If ordained presbyters were necessary for the wellbeing of Christian Churches in the Apostles' time,—if, as history witnesses, such office-bearers have, in fact, existed ever since,—the P.B. are convicted of a grievous sin against the divinely appointed order of the Church. And, as for their argument (!) that ordination can only be performed by an Apostle or his delegate, by a precisely similar argument, if they would be consistent, they might agree with the Quakers—whom they, in truth, greatly resemble—in the disuse of baptism. Plymouthism is tempting, because it promises immunity from the trouble of examining the principles of the various Christian denominations. It looks with supercilious indifference on all “systems” alike; but I much doubt whether satisfactory rest is to be found in a communion which has no creed, and is subject to the precarious instruction of self-constituted “prophets” and “teachers.” I cannot shut my eyes to the triple schism by which the P.B. are rent, and the virulent hatred which exists between the several factions. And if Newton has been excommunicated for holding the doctrines which he professes to hold in the pamphlet I bought the other day, the followers of Darby (and these seem to be the most consistent and thoroughgoing P.B.) are simply heretics on vital points. Separation not only from the world but from other Christians seems to be the practice of the P.B. even in worship. This I cannot think to be right. Though I believe the “free”

prayer of nonconformists and Presbyterians to be according to the mind of Christ, yet I can say with Richard Baxter that I am not so hard as to deny the acceptable service of many who use a liturgy, or to refuse to join worship with them. It seems an awful thing to cut one's self off from such union with the vast majority of Christians throughout the world. I have scrutinised my motives with the greatest suspicion, but I trust I can say that I am only influenced by a candid desire to arrive at the truth. In a temporal point of view, I should probably be equally comfortably situated whether as a P.B. layman or as a minister of the Scottish Establishment. If I could see that the P.B. were right, there is nothing to hinder me from "declaring" myself at once. But my opinions at present are such as I have roughly jotted down; of course, all the pros and cons on the subject of Plymouthism would fill a volume of controversy, which yet remains to be written. I do trust you will not give up Oxford, or take any other irrevocable step, until you have thoroughly assured yourself of the firm scriptural basis of Plymouthism. The Christian graces of some P.B., and the hollow professions of some Establishmentarians, are naturally apt to prejudice the mind. But these questions must be taken to the test of Scripture, and decided by that alone. Forgive this lengthy theological disquisition, but your five sheets have provoked and must excuse it. Thank your brother for the pamphlet by J. W. D., which he sent me the other day. Of course, Presbyterianism is denounced in common with all systems, but the author does recog-

nise its superiority to Church of England Episcopalianism. I have not yet heard of any suitable tutorship, and perhaps I am not very keen about getting one. But if this hot weather continues, I think I shall soon go up to the north for fresh air. You must keep me *au courant* with your plans, and let me know if, and when, you are going to Scotland. A. C. D. has written me a full account of his work at Abingdon, which, though short, appears to have been satisfactory. He says that he is practising running, and feels therefrom four times the better in spirit, soul, and body. He is coming down here with his family in August. There is abundance of preaching in this place, both in halls and out of doors. The authorities have assigned four stations on the marine promenade where evangelists may preach undisturbed. Harrison Ord was staying here a fortnight ago. D——, the resident evangelist, is an active and able man, "open brother," I think. There are meetings in the Mission Room every evening for prayer, Bible reading, etc., which I frequently attend. Now, I must really close this protracted epistle. Write when you get to N——, and tell me your address there, which I have forgotten.

TO ONE WHO HAD FALLEN INTO SIN.

MY DEAR BROTHER IN JESUS—The contents of your letter grieved me, as we cannot but be grieved when Satan gets an advantage over any one of the Lord's family. But at the same time I rejoice that God has in His loving mercy given you that sorrow after a godly sort

“which worketh repentance not to be repented of.” He makes His word good to you—“whosoever confesseth and forsaketh his sin shall find mercy.” We may rightly draw comfort, when we are convinced by the Holy Spirit of sin, from this most certain truth, that sincere conviction of guilt is a mark peculiar to God’s redeemed children. It is in the consciousness of the exceeding love of Jesus to us that we judge our sins—not so severely indeed as they deserve, but far more severely than the unregenerate regard them. God will make use of you, I feel sure, as an instrument of good to your fellow men. After a fall let us always be mindful of the Saviour’s charge to Peter, “When thou art restored, strengthen thy brethren.” God is able to make the feeblest of us stand firm. Let us pray, dear brother, for each other. I need your prayers; temptations are on every side, and God’s grace alone can preserve.

May the Lord bless and guide you in all your ways. I shall be glad to hear from you at any time, and to see you, if you should be again in Oxford. Your brother in our dear Lord Jesus,

H. C. B. BAZELY.

TO THE VICE-CHANCELLOR.

May 13, 18—.

I venture to draw your attention to certain handbills and placards which have appeared in the shop windows and other public places in this city. They relate to the proposed exhibition on Friday and Saturday next of an unhappy woman, whose malformation (described in detail by a picture on the bills) is employed as

a means of obtaining money, by the gratification of the morbid curiosity of the vulgar. These bills are headed "By permission of the Vice-Chancellor." I cannot but think that some person has unwarrantably made use of your name, or that you are ignorant of the character of the exhibition. Allow me to submit to your notice some extracts from an article in the *Saturday Review* (July 8, 1871), in which this particular exhibition was strongly condemned [extracts enclosed]. I sincerely hope that it may be in your power to hinder an exhibition which appears to be so repugnant to common decency and so offensive to Christian refinement, or at least to let it be known in the University and City that, so far from permitting it, you view it with disgust and reprobation.

FROM THE VICE-CHANCELLOR.

May 14, 18—.

I have sent out to procure a copy of the Bill to which you refer; but my messenger has been unable to see or hear anything of it. Perhaps you can procure me a copy, or inform me who it is that advertises the exhibition, or what definitely the exhibition is. I am unable to identify it from your description.

TO THE VICE-CHANCELLOR.

May 14, 18—.

I am much obliged for your letter, and am sorry that my description of the exhibition to which the extracts from the *Saturday Review* referred was not sufficiently precise. I have just procured a copy (which I enclose) of the hand-

bill, which is widely circulated in the shop windows. There are also large coloured pictures of the two-headed woman outside the Town Hall, and in other parts of the city.

FROM THE VICE-CHANCELLOR.

May 15, 18—.

I fear I gave leave for the exhibition of the "two-headed Nightingale." As the woman has been before the Queen, and there is (I am told) really nothing to object to, I could not well refuse. We may deplore the curiosity that leads the public to see such things; but there is nothing new in it—nothing that has not been allowed many times and oft.

TO THE VICE-CHANCELLOR.

I beg to acknowledge with many thanks your kind letter. My information about the exhibition was derived mainly from the article in the *Saturday Review*, in which it was severely condemned. I trust it is not so objectionable as it is there represented.

TO ONE WHO HAD ASKED HIM TO SIGN A "CONFESSION OF FAITH," BY WAY OF UNITING EVANGELICAL CHRISTIANS, WHICH BAZELY WRITES TO DECLINE.

July 4, 1871.

. . . . Pray do not think, however, that I am averse to meeting and conversing with Wesleyans. On the contrary, I am always glad to have an opportunity of discussing in a friendly and Christian spirit those doctrines which form a barrier between earnest men,

who are seeking to live and work for Christ. Differences on fundamental points—and such, I believe, are the differences between Arminians and Calvinists—it is better, I think, fairly to acknowledge and talk over than to ignore. If I am wrong, I pray God will lead me out of my error; and, believe me, my dear sir, that I deeply appreciate your kindness in writing to me at length about your efforts for manifested Christian union, and I shall have much pleasure at any time in conversing with you on the subject.

ON THE SAME.

Aug. 9, 1871.

I have been so busy during the last two or three weeks, and so frequently away from Oxford, that I have till now had no time for reading the pamphlets which you were kind enough to send me nearly a month ago. I trust you have not been inconvenienced by my negligence in not returning the proof-sheet of the Confession of Faith. I am not disposed to sign it, because doctrines which I believe to be fundamental and necessary as the basis of true Christian union are absent from it. Of course, if the doctrines of God's free and distinguishing grace were set down, Wesleyans would be precluded from giving their assent. But I cannot shun to declare the whole counsel of God,—more especially on such subjects as Original Sin, Election, and Final Perseverance, upon which, I suppose, the great majority of Evangelical Christians are agreed. Either our salvation is wholly from beginning to end God's work—who worketh in the people of His choice,

both to will and to do (*et velle et posse*) of His good pleasure—or assisting grace is offered to all who hear the Gospel, which it is in every man's power either to refuse or accept. The former alternative is Christianity; the latter, Pelagianism. I agree with a great deal that you have written on the subject of Revision [of the Prayer-book], though I do not see that the Romanising party has so much justification from the Liturgy as you appear to allow. I greatly value what you say on the subject of self-denial—a grace lamentably deficient in many Evangelical congregations.

TO DEAN STANLEY, RESPECTING TOPLADY.

June 13, 1873.

You quoted in your lecture yesterday some passages from Topladý's works in which he has written about John Wesley with unwarrantable, un-Christian violence. I humbly venture to ask, should you publish the lectures, if these passages may be omitted. I am the more bold to make this suggestion because you told us in the course of your lecture that you would not quote some disparaging remarks made (I think by Dr. Newman) about Wesley, adding, "that it is easy to raise a laugh by parading the eccentricities of good men." I am not sure whether your silence was out of regard for Dr. Newman or for John Wesley; but at all events I venture to hope that the same merciful silence may be preserved out of regard for the author of "Rock of Ages." It will certainly pain many who love that hymn, and for its sake the writer, to be reminded, and in many cases

for the first time to be informed, that he unhappily was guilty of virulent abuse towards a Christian brother. And I do not see what good result will be produced by the publication of this abuse—especially of Toplady's *ipsisima verba*. The blemishes in the character of a holy man are too easily remembered; and by these, rather than by his more numerous virtues, he is judged in the eyes of the many.

I will only add;—not with the object of vindicating Toplady's language, but of obtaining for him a more favourable verdict,—that Wesley himself appears to have been so much influenced by the evil custom of the time, as to have employed a method of controversy against his opponent scarcely less violent, not less unwarrantable. In the immediate context of one of the passages you quoted (from *A Letter to Mr. John Wesley*) an extract is given from a pamphlet by Wesley, which (I presume) is correctly transcribed: "The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A—— T——." Surely Predestinarian doctrine was never more grievously misrepresented. And may we not in charity believe the express assurance which Toplady gives us in the closing paragraph of his letter: "I still bear not the least ill-will to his person. As an individual, I wish him well, both here and ever. . . . The following sheets have lain by me some weeks merely with a view of striking out from time to time whatever might savour of undue asperity and intemperate warmth."

I trust you will kindly pardon me for presuming to address you on this subject ; but I am concerned for the character of one who was doubtless a faithful servant of Jesus Christ, lest he may be misjudged by men who perhaps will never read a line of his writings, besides the few angry passages quoted by you—passages which he would now pray might be consigned to forgetfulness. And I remember that *He that covereth a transgression seeketh love* (Prov. xvii. 9), and—in the New Testament version of the proverb—*Charity covereth the multitude of sins*.

FROM DEAN STANLEY, ON THE SAME.

THE DEANERY, CH. CH.,

June 16, 1873.

I beg to thank you sincerely for your kind suggestion. I have no intention of publishing my lectures at present, and therefore need not consider the question particularly. My object, however, in giving the extracts was not to blame Toplady or to defend Wesley ; but, by quoting such language from a man so good as Toplady to a man so good as Wesley, to suggest the propriety of discontinuing this kind of controversy altogether.—Yours faithfully,

A. P. STANLEY.

ON THE STUDY OF THE FATHERS, AND ON BIBLICAL CRITICISM.

Dec. 2, 1873.

. . . I am grateful for your kind words in reference to the services which I am permitted to hold at the

Martyrs' Memorial, and also for your candidly expressed opinion of my sermons generally. I am compelled, however, to say that I entirely disagree with your remarks on theology and Biblical criticism. Indeed, I am utterly unable to comprehend your meaning, when you write that "Biblical criticism is altogether out of place in the study of Holy Scripture." So, again, your unqualified condemnations of "Patristic literature and every kind of theology which can be taught in schools of divinity as of no avail to the right understanding of the Bible" simply amazes me.

I cannot tolerate the notion for a moment that Fathers, Schoolmen, Reformers, Puritans, were so devoid of the teaching of the Holy Spirit that their writings—preserved to us by the providence of God—are useless for the interpretation of that Book which they loved so well, and studied—it must be acknowledged—with greater diligence and more continuing prayer than many study it in these degenerate days. Certainly the Holy Spirit alone can lead a man to embrace the truth with his heart. But does He not most often produce this blessed result by the use of means prepared by Himself, whether it be the living voice of the preacher or the writings of those spiritual men who being dead yet speak? But the subject is too extensive for adequate discussion in a letter.

ON THE SAME SUBJECT, TO THE SAME.

Dec. 11, 1873.

I am much obliged for your explanation of your observations on the value of theology, which I had

misconceived. The questions now I take to be just these :—

(1) Whether human writings are only *illustrative*, or also *interpretative*, of God's Word?

(2) Whether the Holy Spirit always works *directly*, or also *indirectly*, and especially through the above-named *media*?

As to (1), I think the distinction between illustration and interpretation is very difficult, perhaps impossible, to draw. As to (2), I am disposed to think that the Spirit works in both ways.

TO ONE WHO HAD CRITICISED HIS SERMONS.

Dec. 18, 1873.

As to my sermons, I do not care to vindicate them. I am far too conscious of most grievous defects in them, which I pray God may vouchsafe to forgive and correct. But I purposely preach in different ways to the fluctuating unknown audience at the Memorial,—and to my regular congregation of Christian people whom I address every Sunday. Dogmatic sermons I believe to be most necessary, and expositions of portions of Holy Scripture, which I give in the morning service. I am indeed surprised to be told that I “identify myself with a religion which makes the *mind* everything,—that the conviction of the mind, and not the reliance of the heart, is asserted by me in my church.” In disproof, I can only appeal to the habitual attendants at my church, and to the notes of sermons preached there. As I have never preached on church government or discipline, your

reiterated charge of love for "*ecclesiasticism*" is unintelligible to me. And, indeed, I know not what you mean by "*ecclesiasticism*," except that it is some terrible heresy, since you pray that I may be led by the Spirit of God to fling away to the winds everything which has affinity with it.

ON A CONTROVERSIAL BOOK ENTITLED "HIGH
CHURCH."

I do not find any reason, in the ninth edition, for altering my judgment about *High Church*. Some changes have been made from the first edition (including the omission of an absurd passage about Bishop Hooper's martyrdom), and the typography has been partially corrected. But the book, in its new form, contains, as you will see from my marginal annotations, a sufficient number of inaccuracies—specimens, I must suppose, of the author's carelessness and ignorance. He seems to have only a superficial acquaintance with the subject which he handles, and the style of his work is throughout essentially unscholarlike. I am surprised at the exaggerated praise found in some of the reviews quoted at the end, and that Canon —— should have so far endorsed the book by his introduction. . . .

ON THE DUTY OF GIVING TOWARDS RELIGIOUS
ENTERPRISES.

December, 1873.

. . . With regard to contributions to charitable objects, I cannot but think it is right, while we avoid most

carefully the least suspicion of ostentation, to let our light so shine as (1) to guard ourselves from the not unnatural imputation of stinginess, and (2) to be examples to our brethren. I hope I may venture to apply without impropriety the three conditions of giving which you have enumerated to the particular matter which gave rise to our correspondence. (1) The object, viz. the circulation of the Bibles, etc., at the autumn fairs is, in your judgment, "a worthy object," as I may assume from your statement in your former letter that you were "anxious to contribute towards the deficit," and your kind wish that "every blessing may rest upon the work." (2) This condition being satisfied, the second (viz. that "as being an object not well supported, it does need *your special* help"), I can assure you, is satisfied too. Unhappily I have the greatest difficulty in defraying the current expenses; and this year, owing to the purchase of a movable tent (which cost £15, but will in time justify its purchase), the deficit is unusually large—£17. (3) Undoubtedly you can give to this object "without getting a name and a fame to yourself," for the accounts are never published, nor seen except by my most intimate friends; and the names of contributors are sometimes, by their own wish, suppressed, and known only to me. For instance, a lady, in no way connected with Oxford, sent for this and other evangelistic work in Oxford a cheque for £50, which only myself and one friend know anything about. . . . Consider, in the light of the heart-searching God, whether you are giving to Him and to His work in that proportion which is due

from one whom He has greatly blessed with temporal goods, and whether the practical grace of self-denial is increasing in you.

In October 1871 he hired a barn at Cowley, three miles from Oxford, where he walked out on Sunday afternoons and held services. This he continued to do for several years. He was at this time in charge of his Scotch Church in Alfred Street, where he held service morning and evening, and afterwards preached at the Martyrs' Memorial. In 1874 he wrote the following letter to the Vicar of Cowley, which enables us to see something of his aims and his difficulties and his theological position :

TO THE VICAR OF COWLEY.

MY DEAR SIR—I intended before this—but have been hindered by many engagements—to thank you for the information about J. B., which you so kindly sent me through Mr. Christopher. You may probably have heard that I have dismissed B—— from the office which he held as doorkeeper of the barn, in consequence of the information received from you, and from various trustworthy persons of different social position living in Cowley and in Oxford, who have been more or less acquainted with him, and who with one consent acknowledged that they had not a good word

to say for him. It is naturally a source of great sorrow and annoyance to me, that a man who appeared to be a singularly zealous Christian, on whose character I did not know that there was a breath of suspicion, should now turn out to have been (as I fear is certainly the fact) a very accomplished hypocrite. But I also wish to assure you (and this is one main object of my letter) that I am extremely vexed to hear of the impertinent conduct of the man towards you, and of his improper intrusion into the churchyard of the parish, with the view of thrusting tracts into the hands of the school-children. Such conduct appears as wrong to me as it does to you. I am not surprised that members of the Church of England in Cowley, with such a man as B—— before their eyes, and taking him possibly as a specimen of the worshippers in the barn, should consider the existence of that place of worship unfavourable to the growth of pure and undefiled religion in the village, and further, regard the barn as a place in which a spirit of hostility to the Church of England is fostered and recommended. I wish, therefore, emphatically to say that never, to the best of my knowledge, have the doctrines, discipline, or worship of the Church of England been mentioned, much less attacked, in the barn. The place was opened, not for the sake of withdrawing the villagers from the parish church, but for the convenience of those who (as I was informed) conscientiously prefer a simpler and (as I must honestly state is my belief) a more scriptural mode of worshipping God, and who believe with me that the system of doctrine vulgarly

called Calvinistic is that which our Saviour and His Apostles taught. The services in the barn, situated in a part of the village somewhat remote from the parish church, it was also hoped would be attended by some who were not in the habit of going to any church or chapel. As you are doubtless aware, I am a member of the Established Church of Scotland; and I must say plainly that I have no sympathy with dissenters *quâ* dissenters, and certainly no enmity to an Established Church as such. Of course, as I am firmly persuaded of the scriptural character of the church to which I belong, I should rejoice to be instrumental in leading persons to accept the doctrines which I believe to be the truths of God, and to adopt the form of worship which I believe to be apostolic. Still, it is the fact that neither the intention nor the result of the services in the barn has been (as far as I know) to secure proselytes from the Church. Rather we have sought, my friends and I, to preach the cardinal truths of the Gospel, and to insist upon repentance towards God and faith in our Lord Jesus Christ. My aim has been, I trust, that of every faithful Christian minister; and though our views on certain points of doctrine and worship may differ—perhaps more in appearance and expression than reality—I wish once more to repeat that, so far from opposing those who are also labouring for the salvation of souls redeemed by Christ, I desire always to co-operate with them; and, where external co-operation is impossible, still to remember them and to be remembered by them in mutual prayer.

ON "PERFECTIONISM."

In the year 1874 Mr. Pearsall Smith, an American layman, visited England, and held conferences at Oxford and elsewhere, which were largely attended by devout persons both from among the nonconformists and Low Churchmen. The object of these conferences was to encourage a higher standard of personal holiness in Christian people. But it was soon evident that the American evangelist was no theologian; and a vigorous controversy arose in 1874-75 among the English Evangelicals on the subject of "Perfectionism." Two of Bazely's letters on this subject are worth reproducing:

SIR—I have read with interest the correspondence in your columns on the subject of Mr. Pearsall Smith's teaching; and I venture (as there seems to be a danger of overlooking the main subject for the sake of discussing such secondary questions as the propriety of the continued sale of Mr. Smith's unaltered books, and his edition of F. W. Faber's hymns) to ask for permission to state in a few lines what appear to me to be the points in the *system* (I may use the word I trust without offence) of Mr. Smith and his friends, which cause many Christians to stand aloof from the "Consecration" meetings.

There are at least three such points, upon which I will say a very few words.

I. Mr. Smith and his friends assert that Christians not only can, but actually do attain (and they include themselves among those who have attained) a state variously described as "the rest of faith," "unbroken communion," "habitual victory over all known sins," etc. etc. They do not claim to be sinless with respect to sins of ignorance, nor do they say that the root of sin has been removed, nor do they deny that a conflict between the flesh and the spirit is going on within them. But, if I understand their writings correctly, they do assert (and this is the keynote of their system) that they enjoy invariable victory in the conflict, and do live for months or even years without the commission of known sin. This assertion many Christians cannot understand, nay, they are persuaded that it is (unintentionally perhaps, but still unquestionably) false—false, as shown by such passages as 1 Kings viii. 46; James iii. 2; 1 John i. 8, 10; by the daily prayer for pardon, and by the universal experience of God's people in all ages. Christians in the Reformed Churches will admit (as St. Augustine admitted in his controversy with Pelagius on the subject of "Perfection") the abstract possibility of sinlessness; but they will deny, they *must* deny, the actual attainment of sinlessness—ay, of such sinlessness as is implied in Mr. Smith's phraseology—by any believer who is still a dweller in this world. Rather they will agree with Manton when he writes: "For that question, whether God can, by the singular assistance of

grace, keep any one in the animal and bodily life totally pure from sin, it is altogether curious, and of no use and profit, God's pleasure being declared the other way." Mr. Smith appears to go beyond the Roman Catholic Church in his claims, for the Tridentine divines, though they maintained against Luther the practical possibility of the observance of the whole law of God by a justified man, allowed that the holiest could not except by a special privilege—granted perhaps (as St. Augustine thought) to the blessed Mother of our Lord—avoid many *venial* sins. And by venial sins they meant much more than Mr. Smith means by "sins of ignorance." The nearest approach (and it is *very* near) which I have found to Mr. Smith's doctrine, is the Proposition viii. on Perfection in *The Apology for the true Christian Divinity*, by Rob. Barclay, the famous vindicator and expositor of Quakerism in the seventeenth century.

2. The "experience" meetings, which occupied a prominent place at the Oxford conference, are dreaded (not unnaturally) by many sober-minded Christians. They think that, even if some of the assertions made at those meetings be true, such public proclamations of one's own growth in grace and advancement in the life of holiness are doubly dangerous—first, as likely to be in many cases unreal; and secondly, as being in all cases prejudicial to the characteristic grace of a Christian—*humility*. When and to whom such discoveries of a man's spiritual history may be made with advantage to others and without danger to himself, is a question which requires prayerful consideration, and will be decided then

by Christian tact—ἐν τῇ αἰσθήσει ἡ κρίσις. But that a crowded public meeting, open to all comers, is the proper occasion for such revelations of a man's most sacred feelings, few only will maintain; nor will a verse in a psalm (lxvi. 16), or a sentence in an epistle (1 Thess. ii. 10), appear sufficient warrant for such open avowals of the soul's secret history. Mr. — has not, I believe, asserted that he has attained to the state claimed by Mr. Smith and his friends; those who know Mr. — will understand why. *His* humility is too deep to admit of his making such an assertion, and one of his parishioners said (I was told), "Our Rector *has been* in that state, so far as there is any truth in it, for years past."

3. The practical part of Mr. Smith's system appears to be very defective. To the question, "How is holiness or entire consecration to be attained?" his reiterated answer is *By Faith*. The various means of grace, the many remedies against sin enjoined and suggested in Holy Scripture, and tested by the experience of God's people, are sadly overlooked. Not a word about the sacraments, comparatively little about prayer, nothing about fasting and mortification! Do Mr. Smith and his friends think that these aids to holiness are incompatible with faith, or at least unnecessary works, perhaps leading to self-righteousness? I believe most Christians who are aiming at holiness will be struck with the incomparable superiority in this respect of such books as Jer. Taylor's *Holy Living* and Swinnock's *Christian Man's Calling* (I purposely name books written by men of widely different

schools) to the writings of Mr. Smith and those who hold his views. Men need for advancement in the spiritual life practical rules—to be observed, of course, in faith that God will bless the observance; and it indicates ignorance of men's wants to suppose that the absence of rules will promote holiness of life.

These are the leading points in which I venture to think many Christians will agree that Mr. Smith and his friends are in error. In error not in *heresy*; for we may thankfully acknowledge, upon the testimony of those who know him, that there is not a trace in him of the *temper* which constitutes a man a heretic. It cannot be doubted that he is an earnest humble-minded servant of Christ, and ready to listen to the criticisms of his brethren. His mistakes may be partly due to an "American" way of looking at things, which is so strange to Englishmen—and partly to his ignorance of the *science* of theology.

ON THE SAME SUBJECT.

MY DEAR SIR—. . . The latter part of your paper is concerned with a question which is at the bottom of the controversy, and must, sooner or later, be thoroughly discussed and answered, *i.e.* "Are the commandments of God possible to be fulfilled by regenerate men—and more particularly the great commandment, 'Thou shalt love the Lord thy God with all thy heart, etc?'"

This was one of the prominent questions at issue between the Roman Catholics and the Reformers in the sixteenth century; and no statement made by the latter gave (I suppose) more offence to the former than the

statement, so vehemently insisted on by the Protestant divines generally, and especially by Luther, that God's commands cannot be obeyed, even by the regenerate. Calvin somewhat modified the unqualified statements of the Lutheran divines ; but the assertion of the Tridentine fathers, "That it is possible for the regenerate, by the aid of Divine grace, to keep the precepts of God" (vi. 11), was repudiated, I believe, by almost all the German and Swiss Reformers. Mr. Smith, if I understand him rightly, agrees precisely with the Church of Rome on this subject ; only perhaps he goes rather farther—inasmuch as he makes no exception of *venial* sins. The Quakers and the Wesleyans also assert the possibility of keeping God's commandments by the aid of Divine grace.

Now it is for Christians to consider, without prejudice, whether Mr. Smith, in substantial harmony (as I believe) with Roman Catholics, Wesleyans, and Quakers, is right in regarding God's commandments as possible to be fulfilled, or whether the Reformers and their modern representatives are right in maintaining the negative positions,—in saying with Luther, "It is a wrong conclusion,—God hath commanded me to love Him, therefore I can do so."

I do not feel that I have studied the question sufficiently to speak dogmatically upon it ; but I may say (privately) that I am disposed to adopt the *former* alternative. The arguments for the possibility of observing God's commandments do seem to me to be very strong ; and accordingly I agree with the second as with the first

part of your paper. Only I think this subject demands a fuller treatment than you have given it in some four or five pages; and I hope you may have the leisure and the assistance of the Holy Spirit to draw up a valuable pamphlet on this great fundamental question.

The argument from 1 John v. 3, which you bring forward, is a favourite one with Roman Catholic controversialists; and the explanation of the text given by Calvin and Chemnitz is certainly not satisfactory—"quoniam renatis non imputatur prævaricatio." Bellarmine in reply asks whether you would call the yoke easy (in allusion to the parallel text, Matt. xi. 30), if your oxen were to fall again and again beneath its weight, and were as often lifted up by your assistance. With regard to the particular precept, "Thou shalt love the Lord," etc.—has not God distinctly promised the fulfilment of it by His people in Deut. xxx. 6? But I will not further trespass on your time, except to express my earnest prayer that you may be guided into all the truth which is in Christ.

ON TRUSTING IN GOOD WORKS.

August 3, 1875.

I do not think I can quite agree with your view on the prayers and efforts of Christians. I believe we ought to expect that our efforts and prayers will be successful when made in the strength of Christ. And I do not see the danger of trusting to *such* efforts and prayers. Christ works in us by our efforts, which He doubtless enables us to make; and we may rightly

state as one side of the truth—as a partial account of the regenerate man's action—"Christ does it all," after St. Paul's example (1 Cor. xv. 10), "Yet not I, but the grace of God which was with me." But the other side of the truth must not be ignored; the Christian indwelt by Christ, strengthened with His strength, does great things—"I can do all things through Christ which strengtheneth me" (Phil. iv. 13). May we not trust to "the effectual fervent prayer" which "availeth much?" I greatly fear to underrate the power of prayer, fasting, vows, efforts, *when undertaken in the strength so readily bestowed by Christ on His people*. I should rather say that the impotent man in the Gospel stretched out his arm, being enabled by the power of Christ, than that "it was all Christ's power that did it."

TO A LADY WHO ASKED HIM TO STAND AS
SPONSOR TO HER CHILD.

1877?

Thank you much for your kind letter with its enclosures. The photographs of dear G——¹ are very good, and I am truly thankful to you for sending them to me. I hope you have not deprived yourself of the only original impression of the vignette. This must have been taken shortly before I first saw him, at the end of 1872: how it calls his face back to me! I did not know, until I got a letter yesterday morning from J——, of the birth of your little boy. I do earnestly pray that our loving God will be very gracious to him, and make him a joy and blessing to you always. I

¹ The young friend whose death is described on p. 110.

thank you very much for your kind wish that I should be one of his godparents; but I do not feel able to comply with it, both because I do not entirely agree with the sponsorial system of the Church of England, and also, because it would be inconsistent (I think) with my connection with the Church of Scotland to act in the capacity of a godfather. I am sure you will understand that it is not from any want of regard for your so kindly expressed wish or for your dear little child that I decline the position towards him which you have asked me to occupy. And you will believe me when I say that I shall always take as much affectionate interest in the little one, remembering him at the throne of grace, and in future years becoming (I hope) personally acquainted with him, as if I was formally his godparent. The stone which will mark the resting-place of dear G——'s body was to be engraved and set up last Saturday, but the heavy rains of the past few days have probably delayed the fixing of it. I saw the tracing of the inscription which looked very well. There is room for another text or texts at the bottom of it, if you should like at any time an addition to be made. With kindest regards to yourself and the dear children, etc.

TO ONE WHO HAD ASKED HIM "WHETHER A MAN
CAN SINCERELY ADVOCATE A CAUSE OPPOSED TO
HIS TEMPORAL INTERESTS."

May 8, 1878.

If a cause cannot be advocated *sincerely*, I presume it ought not to be advocated at all. So that your

question comes to this: Ought a man to advocate a cause which appears to him to be, and perhaps really is, opposed to his temporal interests? If he is certain that the cause is a good one—and of this he should in the first instance satisfy himself—I think he is bound, morally and religiously, to advocate it. For instance, a maker of or a dealer in spirituous liquors ought to advocate the cause of *temperance* (as contrasted with total abstinence), even though his income should suffer considerably by the increase of temperate habits. So a doctor, who honestly believes that vivisection is a cruel and illegitimate method of promoting the discovery of certain physiological secrets, ought—notwithstanding the unpopularity which he will probably incur with his professional brethren, leading, perhaps, to loss of practice—to give his public support to the anti-vivisection movement. In this last case, it is, however, not the success of the cause advocated, but the advocacy of it, which is damaging to the man's temporal interests. So far then the general rule seems plain: we ought to advocate a good cause, although our worldly fortune or comfort is thereby injured.

But it may be asked, Are we morally and religiously bound to take any active steps in respect of such a cause? May we not remain neutral, neither opposing it nor pleading for it? This question is not, I think, so easily answered. Yet, as a rule, who can doubt that the man acts with moral courage and in the true spirit of a Christian, who, when he is persuaded that the cause is a good one, comes forward publicly to defend

it? But in all these casuistical questions the circumstances of the particular case have to be taken very carefully into account, and I can only deal with the question as you state it in the abstract. And it is far more easy to discuss an abstract question and to advise, when one's own interests are not affected, than to decide in a special case what should be done, when the decision has an immediate and practical effect on the temporal prosperity of one's self and family.

Never have men sincerely advocated a cause more opposed to their worldly prosperity than the early Christians; and if they had not acted with indomitable courage and utterly unselfish regard for their earthly lives, what would have become of Christianity? In all such questions as that which you propose, we should try to realise the infinite discrepancy in value between things temporal and eternal; while by the use of such means as the exercise of our sanctified common sense, the counsel of trusted friends, and earnest prayer for the guidance of God's Holy Spirit, we may confidently expect to arrive at the right decision.

ETERNAL PUNISHMENT.

SIR—A discussion of the Christian doctrine of Future Punishment in the columns of a newspaper may be hardly desirable, but the insertion in last week's *Oxford Chronicle* of a sermon of the Rector of Carfax, entitled "A Review of the Dogma of Endless Punishment," accompanied by a very high commendation from an

anonymous correspondent, makes it expedient, and perhaps necessary in the interest of truth, that a few words should be addressed to your readers by one who cannot accept some of Mr. Fletcher's statements. I shall therefore comment on parts of his sermon (to deal with the whole of it within the narrow compass of a letter would be impossible), premising only that I am as persuaded of the sincerity of the preacher's desire to teach and proclaim God's truth, as I believe he is persuaded of the sincerity of those who hold a doctrine which he deems it his duty to stigmatise in very severe terms. In controversy on this subject we cannot do better than give heed to the remarkable words with which Augustine introduces his defence of Eternal Punishment against the Origenists of his day : "*Nunc jam cum misericordiis nostris agendum esse video et pacificè disputandum.*"

1. Mr. Fletcher having laid down the postulate, the soundness of which need not be disputed, that isolated texts must not be so interpreted as to contradict an inference drawn from the whole scope and tenor of the Bible, asserts that endless punishment can be supported only by such isolated texts perversely understood, whereas the general tenor of Holy Scripture instructs us that there will be a state of probation after death for those who die impenitent. I am, indeed, surprised at this assertion, for, with the possible exception of a very few passages of peculiar difficulty (Matt. xii. 32, 1 Cor. iii. 15, 1 Peter iii. 19, iv. 6), which are not referred to by Mr. Fletcher, the whole tenor of the teaching of Christ and His Apostles appears to me to point in the opposite

direction. Surely the frequent lesson of our Lord's solemn parables is the necessity of securing pardon and reconciliation with God in this life. Not a hint is given of the possibility of obtaining salvation after death. I refer especially to the parables of the Ten Virgins, the Talents, the Pounds, and the story of the Rich Man and Lazarus. Compare with these Christ's injunction to agree with our adversary quickly while we are in the way with him, lest we be cast into prison, whence there is no escape till the uttermost farthing be paid (Matt. v. 25, 26). Rightly does a modern theologian (Van Oosterzee) tell us "to distrust every mode of regarding the doctrine of salvation which, in its foundation and tendency, fails to do justice to the seriousness of the conception of an everlasting *too late*, and of the holiness of a grace which cannot indeed be exhausted, but can just as little be mocked." Mr. Fletcher's arguments are taken from certain texts containing the word "all," to which he gives the widest meaning, as if no other meaning was possible; although the word is often used in Scripture with obvious and considerable limitations. The "isolated" texts are not even quoted, though they are by no means few; and their true interpretation is of the utmost importance. I venture to think that they ought not to have been passed by in utter silence. The words of our blessed Lord in Matt. xxv. 46, if this be one of the "isolated" texts, surely demand a careful examination.

2. That love is one of the essential attributes of the Deity—that God is love—no Christian can forget; but

righteous anger and severity are also constituent elements of the Divine character according to the revelation given in the Bible (Rom. xi. 22). The awful severity shown by Christ to hardened sinners and hypocrites is as conspicuous as His gracious and tender welcome of all penitents. Moreover, apart from the discovery of God's character in His Word, there is surely an appearance of severity in the Creation which bears witness to His eternal power and Godhead,—a severity which we cannot explain, but which Christians—and all serious Theists—believe to be compatible with the perfect benevolence of the Almighty. The physical suffering of infants before the commission of actual sin—the groans wrung from irrational animals by the terrible pains to which they are not rarely subjected—present to the sympathetic heart a distressing difficulty not much less than that by which the doctrine of eternal punishment sometimes harasses us. I do not know whether I might not say that the former difficulty is the greater. For that wilful sin should produce grievous and irreparable results is more intelligible than that creatures wholly irresponsible for their actions should suffer cruel tortures which are apparently unprofitable to themselves. If Mr. Fletcher can believe that God is supremely benevolent notwithstanding the unmerited pains of irrational creatures, I do not see why he should find it so impossible to allow that the eternal punishment of wilful sinners may be reconcilable with God's great love.

Mr Fletcher protests against the use of *isolated* texts ; I must vehemently protest against the use of *mutilated*

texts. Mr. Fletcher has quoted a portion of Exodus xxxiv. 6, 7, as giving the "idea" of God "the Lord God, merciful and gracious," etc., but he has stopped short in the middle of verse 7, omitting the significant clause which is needed to complete the portrait drawn by Jehovah of Himself: "Who will by no means clear the guilty." Mr. Fletcher will admit, I am sure, the necessity of including this attribute in the "idea" of God.

3. Mr. Fletcher asserts that the dogma of eternal punishment assumes that God has so decreed this doom for sinners of all shades of guilt "that no prayers and no repentance will induce him to relent from that decree." I have never heard of any theologian, even of the most extreme Predestinarian opinions, who has inferred from the fact of the Divine decrees the inefficacy of prayer or repentance. Such an inference from the dogma is *not* drawn by those who hold it, nor is there any logical necessity for drawing it. Neither do we believe that God has decreed to "disregard all proportion in punishment." On the contrary, we are careful to maintain that sins differ widely in degree of sinfulness, and will be recompensed accordingly with many or few stripes.

4. Is it right to say that "there is no text in the Old Testament which, in the remotest degree, lends any countenance to the dogma," when the prophet Daniel declares that some of those who sleep in the dust of the earth shall awake "to shame and everlasting contempt?" (Dan. xii. 2).

Nor does the use of prayers for the dead by the Jews

prove that "they never believed it," seeing that the Roman Catholic Church holds the dogma of eternal punishment as "de fide," and yet prays for the dead (*i.e.* for those who are presumed to be—not in hell but—in purgatory).

5. To say, as Mr. Fletcher does—endorsing apparently a statement made by Canon Farrar—that the Greek word *αἰώνιος* has no such meaning as "everlasting," is hardly accurate, and is calculated to mislead ordinary readers. It is true that *αἰώνιος* does not *always* mean "everlasting," and in some places where it is so rendered in the authorised version the rendering may be wrong; but in other places, *e.g.* when the adjective is used as an epithet of "God" and "life," it is most rightly translated "everlasting." Whether the word means "everlasting" when it stands as an epithet of "punishment" in Matt. xxv. 46, in the former clause of a sentence which is strictly parallel with the immediately succeeding clause, in which it occurs as the epithet of "life," deserves a thorough and candid investigation. The *onus probandi* seems to rest on those who propose to give widely different renderings to a word which occurs twice in the parallel sentences of a single verse.

I will not occupy more space with criticism, but express my satisfaction with two things in the sermon. First, I am glad to read some very solemn and alarming words about the just recompense of sin. The preacher emphatically asserts future punishment, and that every man will reap in the next world as he has sown in this. Indeed, he speaks more severely on this subject than

most Christians who hold the doctrine of eternal punishment would speak. He says "that every sin brings a just retribution on the sinner, and that this takes place by an invariable law, which neither repentance nor forgiveness can alter or repeal." This is a view of the inefficacy of repentance and of forgiveness which appears to me inexpressibly awful, and I doubt if it is consistent with the gracious promises made to penitents in the Gospel. The blotting out of sins, God's erasure from His memory of our transgressions, surely imply the remission of the deserved punishment, which, in the absence of such merciful intervention, would necessarily follow.

Then, secondly, I rejoice to see that Mr. Fletcher—though he appeals sometimes to reason and conscience unenlightened by revelation—gives the prominent place to the testimony of Holy Scripture. It is my firm conviction that this controversy about the duration of future punishment can be satisfactorily decided only by a patient and unprejudiced exegesis of the Bible, of the so-called "isolated" texts, and the general tenor of the inspired volume. When Augustine was asked by one of his friends whether Christ, during His sojourn in Hades, delivered *all* the imprisoned souls from their pains, he cautiously replied, "*Adhuc requiro.*" But he added, "*Si omnes omnino dixerimus tunc esse liberatos, qui illic inventi sunt, quis non gratuletur, si hoc possumus ostendere?*" Certainly if Mr. Fletcher can give us *valid reasons from God's written word* for believing that the doom of each one is not fixed at death (which has been until recently the belief of almost all

Christendom), but that the lost will be at length admitted to the rest and joy of heaven, "quis non gratuletur?" But the Bible, I must confess, seems to me to pronounce a verdict against the hope of Universal Restoration, and therefore, notwithstanding the painful gloom which the belief of eternal punishment casts over our earthly life (and indeed I doubt if one who is rarely sad has much of the mind of the Man of Sorrows), I must accept on the testimony of Christ a terrible mystery which I do not understand, and rest in the unfaltering conviction that the Judge of all the earth will do right, though His judgments are unsearchable, and His ways past finding out. "Judicia Tua, Domine, sæpe occulta, semper justa."

H. C. B. BAZELY.

2 ST. ALDATE'S BRIDGE,

May 14, 1878.

THE DOCTRINE OF FUTURE PUNISHMENT IN THE OLD TESTAMENT.

SIR—The statements in Mr. Fletcher's letter, published in the *Oxford Chronicle* of the 18th inst., surprise me more than those in his sermon. He now asserts not only "that there is no text in the Old Testament which, in the remotest degree, lends any countenance to the dogma" of Eternal Punishment, but "that Jewish literature, until less than two centuries before Christ, is altogether silent as to a retribution after death." Sheol, he tells us, "was not a place of punishment or reward." In fact, if I understand him rightly, Mr. Fletcher believes that the Jews, until the second century before Christ,

had no hopes and no fears beyond the grave, and practically regarded death as annihilation. I greatly marvel how any—even a superficial—reader of the Old Testament can hold his opinion, *εἰ μὴ θέσιν διαφυλάττων*. For a state of happiness after death—to begin at a very early date—is plainly implied in the story of Enoch. It is simply inconceivable that the writer of that record, unless he was persuaded of the future happiness of Enoch, could have stated that he “walked with God, and was not, for *God took him*” (a unique phrase borrowed by the Psalmist Asaph, Ps. lxxiii. 24) at the age—then a comparatively early age—of 365 years. A long life was regarded as an ordinary token of God’s favour, so that an unusually curtailed life—as was Enoch’s—in the case of an eminently pious man, can have been intelligible *only* on the hypothesis of the recompense of a happy future. Certain, moreover, it is that men who confessed that they were strangers and pilgrims on the earth, who expected to be gathered to their ancestors, and—as in the case of Jacob, and, again, of David—looked forward to reunion with their children, who anticipated the satisfaction of God’s likeness and the enjoyment of eternal pleasures at His right hand, who were convinced that *out of* (as disembodied spirits) or *in* (after resurrection) their flesh they would see God, did not regard death as the extinction of conscious existence. Strange indeed it were, if the people to whom God vouchsafed a peculiar revelation had been without such expectations, as the heathen, moved by the instinctive desire for immortality and the clamour for a righteous retribution,

almost always cherished. No doubt the knowledge of the future which Israel possessed was meagre in comparison with that which Christians have, to whom life and immortality have been brought to light by the Gospel; but the texts which I proceed to quote as specimens will demonstrate, I hope, that God's ancient nation was not left wholly in the dark as to the future of the righteous and the wicked. I have to deal specially with the punishment of sinners after death, and accordingly I invite attention to two classes of passages—the one consisting of those which imply punishment of some sort, the other of those which bear directly upon the duration of that punishment.

I. Passages which imply that a just recompense of woe was expected for and by the wicked :—

1. Numb. xxiii. 10, "Let me die the death of the righteous, and let my last end be like his." Balaam does not desire simply a death physically easy or painless, for such a death was not the special portion of righteous men (the wicked at times have "no bands in their death," Ps. lxxiii. 4; they die "wholly at ease and quiet," Job xxi. 23), but he craves the blessing of a calm conscience at the last, undisturbed by the anticipation of coming punishment; he prays, in short, for the *peace* which is, according to the Psalmist, the end of the perfect and the upright man (Ps. xxxvii. 37).

2. Job xviii. 14, "It shall bring him (sc. the wicked man) to *the king of terrors*." Death would surely not have been thus awfully personified if it had been regarded as annihilation.

3. Ps. xlix. 14, 15. The Psalmist here contrasts the destiny of worldly men with his own. *They* are laid in Sheol like sheep, having death for their Shepherd, whereas *he* will be redeemed by God from the power of Sheol, and as one of the righteous will *rule* the wicked—*therefore still existing*—in the morning (sc. of the resurrection).

4. Ps. lxxiii. 19, 20, "How are they (sc. the ungodly) brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; O Lord, when thou awakest (rather, in the awakening, sc. of the resurrection), thou shalt despise their image." Asaph here not only, as Job, mentions the terrors that assail the wicked at the approach of death, but anticipates a time of awakening for them (cf. Ps. xvii. 15) when God will despise their *image*, i.e. as Canon Cook writes in the Speaker's Commentary—their "continued, though unsubstantial existence; the form of the man divested of all that disguised its misery and corruption. A future judgment with everlasting issues, if not declared, is implicitly contained in this passage."

5. Prov. xiv. 32, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." The antithesis here requires something more than the sudden annihilation of the wicked; and the pregnant signification of the clause is established by the striking parallel in Christ's conversation with the Pharisees (John viii. 21, 24), "*Ye shall die in your sins.*" He who dies *in his sins* is involved in *eternal sin* (cf. the reading of

the Vatican MS., Mark iii. 29) and suffers *eternal punishment*.

6. Job. xxvi. 5 may be added to the above-quoted texts, the rendering of which—according to Delitzsch and other scholars—should be, “The dead [Rephaim] *writhe with pain* (sc. at the touch of His hand to whom Sheol is naked) under the waters and the inhabitants thereof.”

II. Passages which bear on the *duration* of Future Punishment :—

1. Ps. lxxxviii. 10, “Shall the dead arise and praise thee?” The word translated “the dead” [Rephaim, as in Job xxvi. 5] is always used of the *wicked* dead, to whom the Psalmist here denies the hope of restoration to God’s favour.

2. Isa. lxvi. 24, “And they shall go forth, and look upon the carcases of the men that have transgressed against me ; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.” Want of space absolutely precludes a discussion of this most important text, so that I must content myself with transcribing brief extracts from two highly esteemed commentaries on Isaiah. *Vitringa* writes, “Judæi viderunt, et Chaldæus exerte hoc loco, describi hic mystice supplicium, *damnatis* a Deo decretum, ferendum ab iis *in æternum*, post novissimum judicii diem.” *Delitzsch* says, “The prophet is speaking of the future state, but in figures drawn from the present world. The object of his prediction is no other than the eternal torment of the damned.” These final words of Isaiah

are worthy of the most careful attention, since they have been in part adopted by Christ in His thrice-repeated refrain of awful warning to those who tolerate an offending hand, or foot, or eye (Mark. ix. 43, etc.)

3. Dan. xii. 2. This is the solitary text quoted by Mr. Fletcher as a *seeming* exception to the alleged silence of the Old Testament on the subject of future retribution. But apparently he does not admit that it is a *real* exception, because (1) "the shame and contempt is to fall only on some out of many;" (2) "the word rendered 'everlasting' does not mean everlasting;" (3) "everlasting shame and contempt might fall on the wicked after their annihilation." With regard to these reasons, the fact that the shame is to fall on *some* only does not affect the character or the duration of the retribution; the word rendered "everlasting" [olam] does in many places undoubtedly mean everlasting in the strictest sense—it is an epithet of God in Gen. xxi. 33, Isa. xl. 28, and elsewhere, just as *αἰώνιος*, its usual Greek equivalent, is in the New Testament; and lastly, the shame cannot be supposed to fall on the wicked after their annihilation, seeing that the prophet expressly says that they "*shall awake*" to it. It is further to be noticed, as an indication of the connection between this prophecy of Daniel and the last verse of Isaiah, that the word [dēraon] rendered "an abhorring" in Isa. lxvi. 24, and "contempt" in Dan. xii. 2, is the strongest word in the Hebrew language for *abomination*, and occurs *only in these two cognate passages*. The resemblance, moreover, between Dan. xii. 2 and Matt. xxv. 46 is too obvious

to escape any reader's notice. The same epithet [olam] is used for "life" and "contempt" in the former text; [and αἰώνιος the equivalent for *olam*] for "life" and "punishment" in the latter. (I pass by Mr. Fletcher's allusion to the question about the date of the Book of Daniel, not because I do not recognise its essential importance, but because it seems irrelevant to the present discussion.)

With regard to the passage quoted by Mr. Fletcher from 2 Maccab. vii., I cannot but think he has given a wrong interpretation to it, unconsciously influenced, perhaps, by a wish to find an instance of Jewish belief in *corrective* punishment after death. For surely the "torments and plagues" by which the martyr prays that his persecutor may be led to acknowledge the True God, are most naturally understood as befalling him in *this*—and not in the next—world. So Grotius, in his commentary, takes the passage, and refers to the description of the terrible death of Antiochus, in ch. ix. 12, 13, and 1 Maccab. vi. 13, as the obvious fulfilment of the youth's prayer.

I do not think much weight is to be attached to the opinions of modern Jewish writers and teachers, unless we know *what sort of Jews they are*. In 1863 Professor Luzzatto, of Padua, an orthodox Jew, wrote to Delitzsch, "Are you a sincere Christian? Then you are a hundred times dearer to me than *so many Israelitish scholars, the partizans of Spinoza, with whom our age swarms*." Jews of *this* stamp are not likely to be sound interpreters of the Old Testament, or trustworthy witnesses to the belief of their ancestors.

But although I have touched upon Mr. Fletcher's references to the Apocrypha and Jewish tradition, I would earnestly beg your readers' exclusive attention to and careful examination of the texts which I have quoted in this letter. Let us set ourselves to discover—by God's help—*what is the teaching of His Inspired Word.*

ST. ALDATE'S BRIDGE,
May, 21, 1878.

H. C. B. BAZELY.

P.S.—I had written the above letter before I saw Mr. Fletcher's careful and courteous rejoinder to my criticism of his sermon. It would be out of place in these columns to deal with his rejoinder in detail, but I will ask permission to say one word with regard to a point on which I have been scarcely understood. When I spoke of the unmerited sufferings of irrational animals, I was not thinking of the pains which they inflict on one another—these are, I have always believed, very trifling, and, as Mr. Fletcher says, almost momentary—but of the pains both acute and tedious (as in the case of hard worked beasts of burden) that most domestic animals endure—*of necessity*, as it is pleaded—*at the hands of man*, for *his* convenience. These sufferings God foresaw, and permits; and the mystery which this permission involves is certainly intensely dark. To me, at least, it seems far more difficult to reconcile supreme goodness and omnipotence with the permission of *any* amount of *undeserved* suffering, wholly unprofitable to the innocent sufferer, who is not a moral agent or patient, than with the eternal punishment of those whose wilful sins deserve confessedly *some* punishment,

and *may* deserve, as surely all will admit who recognise man's low and ignorant estimate of evil, misery necessarily irremediable.

THE DOCTRINE OF FUTURE PUNISHMENT IN THE NEW TESTAMENT.

SIR—The chief point of Mr. Fletcher's letter which appeared in your paper of the 1st inst. is, if I apprehend it correctly, that the popular doctrine of eternal punishment depends very much on the presence in the English New Testament of two words, "damnation" and "hell," which are said to be mistranslations of certain Greek words. No doubt the substitution of "condemnation" or "judgment," and of "Gehenna," in *some* of the texts cited by Mr. Fletcher, ought to be, and most probably will be, made in the revised version; but in *some* of the cited texts the present renderings can hardly be pronounced erroneous, and should, I think, be still retained. For "judgment" is an ambiguous word, as it may refer to judgment in this world or in the next, and therefore when the context indicates that judgment after death is intended, the rendering "damnation" is surely not to be repudiated. So with regard to Gehenna I quite agree with Mr. Fletcher that there is probably no reference to future retribution in Matt. v. 22, in which text, therefore, "Gehenna," or "the valley of Hinnom" should stand in our version for "hell;" but in Matt. x. 28, where Christ is unquestionably speaking of the place of future punishment in which God is able to destroy

both body and soul, I am inclined to vindicate the retention of the word "hell."

Mr. Fletcher states that "all the Jewish writings dating from three centuries before to three centuries after Christ have been carefully searched with a view to ascertain the meaning of the word Gehenna," and that no trace of eternal punishment is to be found in them. It is always dangerous to assert universal propositions of this kind, as they are liable to be falsified by a single "*instantia contradictoria*." Such an instance—the first which occurs to me, and it is probably not a solitary one—is found in the Apocryphal book of Judith, which was written by a Jew, in some part of the second century B.C. Judith, in her song of praise with which the book concludes, speaks thus (xvi. 17): "Woe to the nations that rise up against my people: the Lord Almighty will execute vengeance upon them in the day of judgment, to send *fire and worms* into their flesh, and they shall wail *in the sense thereof unto eternity* (*ἐν αἰσθήσει ἕως αἰῶνος*)." It is true the word Gehenna is not here used, and so the passage may have been overlooked in the diligent search of which Mr. Fletcher speaks; *but the expectation of eternal punishment for God's enemies is plain*, and the use of the phrase ("fire and worms") in Isaiah lxvi. 24, which is reproduced by Christ at the end of Mark ix., is very striking and significant.

However, with regard to the all-important question, the evidence furnished by the New Testament for the doctrine of eternal punishment and against the theory of Universal Restoration—this is *entirely independent* of

the meaning of the words rendered "damnation" and "hell." Rather it is derived partly from the meaning and *peculiar use* of αἰών and its derivatives, partly and chiefly from the undeviating tenor of the language used by our blessed Lord and His Apostles about the future state of the wicked. No hope is held out of restoration after death to those who have enjoyed due opportunities of understanding and receiving the offer of salvation, and have wilfully rejected it, and with deliberation chosen to retain the sins in which they at last died. *Who* these hopeless ones are none can certainly know but the Judge of all the earth, of whose supreme righteousness and mercy we are fully persuaded.

But that the sinners who go hence impenitent, notwithstanding the warnings and invitations of God's Word, continue—as Mr. Fletcher supposes—to be the objects of our heavenly Father's love and tender regard, the New Testament appears to me not merely to abstain from affirming, but on the contrary to emphatically deny. If God still loves the wicked dead, is it conceivable that Christ would have compared them with comparisons most base and despicable, to chaff which is burnt up with unquenched fire, to rotten fish which the fisherman tosses from him, to the tares which the farmer orders his servants to burn, to saltless salt not fit even for the dunghill, to dogs excluded from the holy city, to vessels of a potter shivered in pieces? Is it possible to deem those the objects of Divine compassion, who are driven as accursed ones from the face of the Son of Man into eternal fire prepared for the devil and his angels? Those

who believe—as I think Mr. Fletcher does—that future punishment is for *all men* remedial (a position from which Canon Farrar illogically shrinks), must also—for to this their argument from the necessary victory of Divine goodness and termination of evil leads them—believe that the devil and his angels will also be finally restored, as in fact Origen believed. And so Satan and his legions of unclean spirits are even now the objects of God's pity and Christ's love. And though as yet there is no abatement but rather aggravation of malice shown towards the seed of the woman by the hosts of hell, the torments of the lake of fire and the company of the wild beast and false prophet are destined to produce in the devils a blessed change of character! So again the wrath of God, it would seem, is more mighty, more transforming than His love; the flames of the bottomless pit are more successful with sinners than the Cross; a power has been discovered more constraining unto salvation than the Gospel of the Crucified! I cannot imagine a place more unlike one of moral and spiritual improvement and preparation for the pure service and holy joy of heaven, than the place of future punishment as it is described in the New Testament. Nor can I imagine a more perilous—ay, ruinous—suggestion to a careless wilful sinner, than that—not only opportunities of repentance and recovery will be given to him after death, but—at last, after a longer or shorter time, he must surely be placed among God's blessed children. I dare not so speak to the wicked, lest I incur the guilt of those who prophesy things smooth indeed but false, and not only add to, but contradict the

revelation of the sinner's awful future which God has given us in His Holy Word. Pardon and sanctifying grace are offered to any sinner in this world "while it is called to-day;" but to those who refuse the offer and die in the wilful practice and love of sin, there remaineth "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of God.

H. C. B. BAZELY.

2 ST. ALDATE'S BRIDGE, June 4.

THE DOCTRINE OF FUTURE RETRIBUTION IN THE OLD TESTAMENT.

SIR—I must repeat my surprise that any one, *unless he is maintaining a paradox* (θέσις), should assert that there is no trace in the Old Testament (except in Dan. xii. 2) of a belief in future retribution. I must express *still greater* surprise that Mr. Fletcher should quote as a primary authority in a serious discussion a writer whose name is notorious in literature for his *paradoxical* assertions on this and kindred topics. The learned ecclesiastical historian, Schröck, passed this brief and just criticism on Warburton's theory: "Ingenious enough, but *only* ingenious!" The *Biographie Universelle* says: "*La manie du paradoxe* était devenue et fut pour jamais celle de Warburton." And a Professor of Moral Philosophy in Oxford half a century ago (Rev. W. Mills, B.D., Fellow of Magdalen), who examined Warburton's arguments in a discourse on a text which he characteristically misinterpreted—2 Tim. i. 10—thus concludes

his criticism of the Bishop's writings: "Our admiration of learning and ingenuity, however perverted and misapplied, will always ensure to the works of Warburton a certain degree of popularity; but opinions like those developed in the Divine Legation of Moses will never extensively prevail, *till the love of novelty and ingenuity gets the better alike of sober criticism and common sense.*"

I must allow the candid judgment of your readers to decide whether my letter contained "far-fetched meanings" of texts, and "forced inferences" from them; but I must say a word upon the more serious charge of attempting to extort a doctrine of future punishment from the Old Testament by "mistranslations." A mistranslation must be due, I suppose, to ignorance, or carelessness, or dishonesty, and is of course inexcusable. Mr. Fletcher supports his general charge by only one instance—"a positive mistranslation" of the Hebrew word *Rephaim* in Ps. lxxxviii. 10. I stated that this word signifies the *wicked* dead, and my authority for this statement may be seen in Dr. Pusey's lectures on Daniel, p. 506, where the learned Regius Professor discusses the origin of the word, quoting the passages where it occurs, and makes this categorical assertion as the result of his examination of the word: "Rephaim is never used except of the evil dead." I take this opportunity of at once thanking Mr. Fletcher for his commendation of some books to my notice in a previous letter, and asking him to read, if he has not done so, this work by Dr. Pusey, before he finally decides in favour of the *late* date of Daniel.

One remark in conclusion. Let your readers judge whether it is *possible* to reconcile Mr. Fletcher's reiterated assertion that "the best men" of the Jewish nation believed "that death for ever separated them from God," with the following passages, which I cite as specimens and not as the *only* passages bearing on the subject: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27); "But God will redeem my soul from the power of the grave; for he shall receive me [the same phrase as in Gen. v. 24 of Enoch]" (Ps. xlix. 15); "Thy dead men shall live, together with my dead body shall they arise" (Isa. xxvi. 19). H. C. B. BAZELY.

2 ST. ALDATE'S BRIDGE, June 10.

STANDING AT PRAYER.

BY THE REV. H. C. B. BAZELY, B.C.L.

There is apparently a desire manifested just now by some ministers and congregations in the Presbyterian Churches to change the long-established posture of *standing* during prayer for that which is customary in Episcopalian Churches—namely, kneeling. Of course a change of this sort is not to be objected to simply because it is a change—we are not so rigidly conservative as to deny that a change is sometimes expedient, or even necessary—but those who wish to introduce it may fairly

be asked to state, as we believe they have not yet done, their reasons for desiring to alter an usage which has prevailed for many generations. We propose, in anticipation of a statement of these reasons, to bring to the notice of our readers some considerations which seem to us to vindicate forcibly the retention of the posture of *standing*—a posture which was universally practised in our Presbyterian Churches till twenty or thirty years ago.

1. Two postures during prayer are recommended by precept and example in Holy Scripture—namely, *standing* and *kneeling*. For instance, when Jehoshaphat set his face to seek the help of the Lord against his confederate enemies, he *stood* in the congregation of Judah and Jerusalem in the house of the Lord and prayed, while all Judah, who had gathered themselves together at his summons, *stood* with him before the Lord with their little ones, their wives, and their children (2 Chron. xx. 5-13). So in the time of Ezra, the Levites *stood* upon the stairs and cried unto the Lord; while the seed of Israel, who had separated themselves from the strange children, *stood* and confessed their sins and the iniquities of their fathers (Neh. ix. 2-4). In the New Testament the publican is represented as *standing* while he offered his humble and acceptable petition, "God be merciful to me a sinner" (Luke xviii. 13). Moreover, Christ has distinctly recognised this posture as one for *general* adoption in His rule as to the spirit which must be cherished by us in prayer, "and when ye *stand* praying, forgive, if ye have ought against any" (Mark xi. 25). *Kneeling*,

on the other hand, is yet more frequently referred to. Ezra *fell upon his knees*, and spread out his hands unto the Lord, when he prayed with confession of sins (Ezra ix. 5). Solomon apparently *knelt* during some part of the prayer which he offered at the dedication of the Temple (1 Kings viii. 54). In the early days of the Christian Church Stephen *knelt* in his last prayer (Acts vii. 60); Peter *knelt* when he besought God for the life of Dorcas (Acts ix. 40); Paul *knelt* when he prayed with the Ephesian presbyters (Acts xx. 36). It is perfectly plain, from these instances, that both postures, standing and kneeling, are acceptable to God. And if this be the case, it surely cannot be right to neglect the use of either of them altogether. Now Presbyterians have herein—as in so many matters—followed more closely than some other Christians the guidance of Holy Scripture. They have adopted the posture of *kneeling* as the more frequent posture, the ordinary posture in family worship and at their private devotions; whereas in congregational worship they have been accustomed to *stand*. Would it not be a serious mistake—to say the least of it—for them to give up standing at prayer in the congregation, and thus to abstain entirely, as Episcopalians probably do, from *one* of the two postures which are sanctioned by the authority of God?

2. Moreover, when we remember that it was the almost universal custom in the Church during the first few centuries of the Christian era to *stand* in public prayer on the Lord's Day, it certainly seems peculiarly appropriate that this very ancient usage should be re-

tained by us. No doubt the practice of the early Church is not in all respects worthy of imitation, for corruptions of the simple Apostolical order soon crept in; but when an ancient practice is quite in harmony, as this is, with scriptural precept and example, it has, we think, some legitimate claim on our regard. Two or three testimonies to this ancient custom may be cited here. Justin Martyr (Apol. i. 67), describing in the second century Christian worship "on the day called Sunday," tells us that after Holy Scripture had been read and the minister had preached, "*they all rose together* and prayed." Augustine (Ep. 55 ad Jan.) writes, "we pray *standing*, which is a sign of the resurrection." The last canon of the Œcumenical Council, held at Nicæa, 325 A.D., enjoins that prayers be offered to God by the worshippers *standing* on the Lord's Day, in order that all things may be observed with due uniformity in every parish. Irenæus, writing in the second century, traced the custom to an ordinance of the Apostles.

3. There is also a very practical reason for the continuance of our usual posture of standing. It is hardly possible, from the construction of the seats in our churches, to *kneel* during prayer; and to render this posture possible, alterations involving considerable expense and inconvenience would have to be made.

There is, besides, a great tendency where kneeling is the professed practice, as it is in Episcopalian congregations, to *lounge*, the worshippers half-sitting on the seats, and resting their heads and arms in a listless and drowsy fashion upon the desk in front of them. This

posture is certainly uncomely and irreverent. Indeed there is but a slight difference, or none at all, between this lounging and *sitting*, which attitude is largely practised by English dissenters. We need hardly point out that there is not a vestige of authority for it in Holy Scripture. The only text we have ever seen quoted in favour of *sitting* is 2 Sam. vii. 18, where David is said to have "*sat* before the Lord." But the word (*yashav*) is improperly translated: "*remained, tarried*, as in Gen. xxiv. 55, xxix. 19, not *sat*, for the custom of sitting before the Lord in the sanctuary, as the posture in prayer, cannot be deduced from Exod. xvii. 12, where Moses is compelled to sit from simple exhaustion" (Keil and Delitzsch, Comment. in loc.) Moreover, as Bingham says in his *Antiquities of the Christian Church*, xiii. 8, § 7, "it never had any allowance in the practice of the ancient Church. . . . The primitive Christians did never use or take *sitting* for a posture of devotion, . . . because it looked more like an heathenish than a Christian practice." It is, in fact, a novelty of recent date, and probably very few, if any, will undertake seriously to defend it. We fear the adoption of it is due, in some measure, to the most erroneous notion—strange, indeed, and startling in a Protestant Church—that it is the duty of the people in public worship to listen to, and not to join with, the minister in supplication. To judge from the demeanour of many worshippers, this notion must be widely prevalent. We are all aware that one of the chief charges brought by the advocates of prescribed liturgies against free prayer is that the people

cannot readily join in it; we know that the charge is unfounded, but we cannot profess to be greatly surprised at it, when we remember the irreverent appearance of not a few in most congregations during the time of public prayer. We have never seen any one remain seated while leading the devotions of others; and we are very sure that the sitting members of a congregation would be amazed and even scandalised if their minister was to continue seated in the pulpit while offering the prayers of the Church. And this really settles the question. For if the sitting posture would be an indecency—and no one doubts that it would be—on the part of the minister, it must be precisely as great an indecency on the part of the congregation, who ought to be praying every whit as heartily as their leader. Let us, by our practice, contend against the Romish error that the minister is nothing more than the intercessor for the people, and illustrate the Protestant truth that he is, in public worship, the mouthpiece of those whom Christ has made priests unto His Father.

What our fellowmen may think of our worship is of course of infinitely less consequence than what God thinks of it, but we cannot refrain from pointing out that the irreverent appearance of sitters and loungers during prayer often prejudices devout Episcopalians, who may happen to be in our churches, against our form of service as a whole. We cannot pretend to be surprised that this should be so, and that the superiority of our more excellent way of worship should be thus obscured to outsiders. Let us see that our good be not evil spoken of.

As to the *standing* posture, we are not aware of any reasonable objection that can be brought against it. We know that it is said to be *too fatiguing*, but we cannot persuade ourselves that Christians of the present day are more feeble than those who worshipped standing in the early age of the Church—and, indeed, than the Christians of the last generation. We are sure that—with the exception of the old and infirm, who, of course, are not expected either to stand or to kneel beyond their ability—*all* the members of our congregations are quite able to stand without difficulty or discomfort for the few minutes during which prayer is offered. Public prayers now are, as a rule, by no means lengthy, nor is it desirable, from a scriptural point of view, that they should be so. At all events, if *ministers* can and do invariably stand during the prayers, the reading of Holy Scripture, and the sermon, we are persuaded that we are not making an unreasonable request when we entreat our congregations to associate themselves with us in a posture of becoming reverence during the few minutes of united prayer.

The only other objection that we have ever heard adduced, is that by urging so earnestly the use of a particular posture, we are in danger of lapsing into formalism, and perhaps, at last, into ritualism. It is well known, however, that those ministers who plead for standing in prayer are the very last to desire the introduction of the rites and practices of the English Church; whereas those who recommend kneeling, and tolerate sitting, are notorious for their endeavours to assimilate our worship to that of Episcopalians by the introduction of uninspired

hymns, instrumental music, and other unscriptural innovations. It is most true, and we will never cease from so instructing our congregations, that God looks not merely on outward appearances, but on the heart; and, if the heart be not washed from its filthiness in the opened fountain, no acceptable prayer can proceed from it. But, at the same time, we do strenuously contend for the order and decency in worship enjoined by Christ's Apostle, and for the due external expression of that reverence and godly fear which is to be rendered to God in the assembly of His saints. We are confident that the Apostle Paul would say to the sitters and loungers at public prayer, "judge in yourselves, is it comely to pray to God in such a posture? Doth not even nature teach you that you ought not to approach the throne of the King Eternal in an attitude which you would not dare to adopt in the presence of an earthly monarch? But if any seem to be contentious, we have no such custom, neither the Churches of God." There is certainly no reason why we should apologise, as some of our brethren seem disposed to do, for our manner of worship, any more than for our form of doctrine and mode of ecclesiastical polity. We do not wish to speak boastfully, but we should be untrue to our convictions and unfaithful to our trust if we did not plainly declare that we believe our manner of worship to be incomparably more scriptural than the Episcopalian manner. We heartily wish that other Christian Churches would join with us in following what we are persuaded is the Apostolic pattern.

For the permanence of it to our own day we are unfeignedly thankful, and we pray that God will preserve it unsullied by novel corruptions to succeeding generations. In fine, we would earnestly beseech all true Presbyterians "to meddle not with them that are given to change," but rather to take, as their safe and honourable motto, "*Stare super antiquas vias.*"

INSPIRED PSALMODY:

A Plea for the exclusive use of the Psalter in Christian Worship.

A Sermon preached in St. Andrew's Scottish Church, Philpot Street, Commercial Road, London, E., on February 10, 1878. By the Rev. H. C. B. BAZELY, B.C.L., Brasenose College, Oxford.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—EPH. v. 19.

"Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—COL. iii. 16.

I wish, dear brethren, to state to you my reasons for the practice which I have constantly followed, since I became your minister, of choosing our songs of praise to Almighty God exclusively from the book of Psalms. I ought, perhaps, to have done this sooner, since you may naturally have desired a fuller statement than the statement I gave in a brief paper on Public Worship, written for your inspection, before I accepted this

pastoral charge, of the reasons which compel me, under a solemn sense of duty to God and to our Church, to abstain from the use of uninspired hymns in the public worship of the congregation. Will you now lend me your kind attention, while I set before you, as plainly and as succinctly as I can, my reasons for the exclusive use of the Psalter? And permit me to say, by the way, that I shall esteem it a real kindness if any of you who feel a difficulty in regard of what I may do, either in the conduct of public worship or otherwise, will speak to me frankly and at once. Let there be no want of mutual confidence between a minister and his people.

At the time of the Reformation one of the important subjects of controversy discussed between the Roman Catholic Church and the Reformed Churches was *the rule of worship*. The Roman Catholic Church—to put the controversy in the fewest words—adopted this principle: “Whatever Scripture does not forbid, it allows,” (*Quod Scriptura non vetat, permittit*); whereas the Reformed Churches took as their principle: “Whatever Scripture does not command, it forbids” (*Quod Scriptura non jubet, vetat*). Observe the vast difference between these two principles, and in the practical results which follow from the maintenance of the one or the other of them. According to the Roman principle, there is scope for the introduction of ten thousand rites and practices unknown in the days of the Apostles. The manner of worship is thus made to depend on the various and ever-changing tastes of men, and their ideas of what is expedient and comely. The only sort of

uniformity possible is that which is enforced by the despotic government of the rulers of the Church for the time being. On the other hand, according to the principle of the Reformed Churches, the manner of worship is wholly regulated by the perfect wisdom of God. And an end is at once put to controversy. Does a Church or a private Christian desire to make an alteration in the accustomed manner of worship? it is incumbent on the Church or the individual to bring forward the express warrant from God's written Word. If no such warrant can be produced, the proposed change is *ipso facto* condemned; whereas, according to the Roman principle, a door is opened to an interminable controversy as to men's tastes and notions of expediency. I do not intend to enter now upon the proof of the soundness of the Reformation principle. Let me simply remind you that it was received, with hardly an exception, by all the Reformed Churches. The Church of England, most unhappily for herself, did not accept it. She rejected indeed a vast multitude of ungodly and superstitious inventions which the wayward folly of men had introduced into the public worship of God, but, refusing to adopt the true principle which guided her sister Churches of the Reformation, she retained some rites and practices unwarranted by Holy Scripture, and, notwithstanding the remonstrances of the wisest of her ministers, sought to justify herself by a clause, admitted after much hesitation into her 20th Article, to the effect that "The Church hath power to decree rites and ceremonies which are not contrary to God's Word." And what

have been the results? Take these as specimens: First, the loss of 2000 of her best ministers in 1662, who resigned their benefices because they could not conscientiously allow themselves to be compelled to adopt various rites, unwarranted by God's Word, and especially the posture of kneeling at the Lord's Supper; a posture without a shadow of authority from Holy Scripture, and the practice of the Church for ten centuries after Christ.¹ Secondly, the growth of ex-

¹ To the retention of this mediæval custom the growth of Romish doctrine in the Church of England on the subject of the Lord's Supper is largely due. This backward movement is almost peculiar to that Church, which, unlike the sister Churches of the Reformation, has retained, and even vehemently enforced as a term of communion, the posture of *kneeling* at the reception of the bread and wine. It is indeed strange that a practice so utterly unknown for many centuries after Christ should be defended by those who profess a high regard for ancient custom. How little can be said in favour of kneeling may be seen from the very unsatisfactory attempt to vindicate it made by the most able of Anglican controversialists, Richard Hooker. While on other subjects of controversy with the Puritans he writes at great length, he gives *only ten lines* to the question of kneeling at the Lord's Supper, and his chief argument for kneeling is actually the implied assertion that the practice of the English Church is more fit and decent than that of our Lord and His Apostles (Eccl. Pol. v. 68). There is an excellent and exhaustive argument against the practice of kneeling, and in defence of sitting—the appropriate posture at a Supper—in Calderwood's *Altare Damascenum*, pp. 539-603, edn. 1708. It is a great pity that this learned work, probably the most valuable vindication of the polity and worship of the Church of Scotland that has ever been written, is not accessible in an English translation. It is said that when King James VI. had just finished reading it, he was asked by an Anglican prelate why he looked so grave and anxious. The King replied that his anxiety was due to the contents of the book he had just put down. "Do not let it trouble your Majesty," said the prelate, "I will soon write a refutation." "I should like to see you refute it, my good man," replied the King: "*Why, there is nothing in it but Scripture, Reason, and the Fathers.*"

travagant ritualism during the last few years, which is grieving the hearts and weakening the efforts of the Evangelical members of the Church, which is preparing the way for a multitude of perversions to the Roman apostasy, which, more perhaps than anything else, is helping the enterprise of those who are bent on destroying the Church of England as an Established Church. The Church of Scotland, unlike the Church of England, adopted in its integrity the Reformation principle. As soon as this principle was grasped, a clean sweep was made of every rite and practice for which no sanction could be discovered in the New Testament. The principle is asserted in the Confession of Faith, chap. xxi. sec. 1, in the following words: "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or,"—mark this—"any other way not *prescribed* in the Holy Scriptures." It is for us, if we accept the doctrine of the Confession (and surely every loyal member of our Church does accept it), to inquire, with regard to the matter before us, whether the use of uninspired hymns is *prescribed* in Holy Scripture. If it is, then such hymns must be used; if not, then the use of such hymns is unlawful. The answer to the question need not detain us long. Our Church, as we shall see presently, has given a plain and decided reply. But let us first look, independently of the formularies of our Church, at two or three passages in the New Testa-

ment. The shortest text bearing on the subject is that which contains James's exhortation to Christians who are cheerful in the enjoyment of the good gifts of our merciful God, "Is any merry, let him sing psalms." To the same effect Paul exhorts the Ephesian and Colossian Christians in the passages, so like each other, which I read as my text. Only his phrase in both epistles is, "psalms, and hymns, and spiritual songs." I cannot doubt that many of the Apostle's readers, who have not examined with a little care his meaning, have come to the conclusion that *uninspired* hymns and spiritual songs are in these texts not barely permitted, but explicitly prescribed, by Paul. My brethren, there is not, I am persuaded, the slightest ground for the supposition that the Apostle refers here to uninspired poetry, or to any poems outside the canonical book of Psalms. The reference is simply to the different classes of poems contained in the Psalter, as is sufficiently clear from the fact that the three Greek words for "psalms, hymns, songs," are just the words which are used in the Greek translation of the Old Testament, called the LXX. which Paul employed, to express the different Hebrew words occurring in the titles of the Psalms, and are rendered in our version by "psalm," "song," "praise," and so forth. That this is the true significance of Paul's phraseology is shown by the instructive circumstance that the praise sung by our Lord and His Apostles after the Last Supper—doubtless that portion of the Psalter which was entitled by the Jewish Church the Egyptian Hallel or Thanksgiving (Psalms cxiii.-cxviii.), and customarily sung

by them at the Passover—is designated by the Evangelists Matthew and Mark, “a hymn.” “When they had sung an *hymn*, they went to the Mount of Olives.” A further proof is furnished by the epithet “spiritual” attached in the above texts to “songs,” which means, according to its use in the New Testament, that which comes directly from the Spirit of God.¹ Moreover, there is no trace in the extant writings of the early Church of the use in Apostolic times of any uninspired hymns; and surely if such had been in use, they would not all have perished.

Indeed, as late as the year 563 we find a decree made by the Council of Braga, in the following terms: “No poetical compositions are to be sung in Church except the Psalms of the Canonical Scriptures.”² That the

¹ The meaning of the three words in these texts is fully discussed in *The True Psalmody: or the Bible Psalms the Church's only Manual of Praise*, which is a full and able defence of the exclusive use of the Psalter in public worship. The last edition, published at Belfast in 1861, is out of print; but I am very glad to hear that a new edition has just been published by Mr. James Gemmell, Edinburgh. All who are interested in maintaining purity of worship should procure this admirable little book, and promote its circulation as widely as possible. I may add that the correct interpretation of the texts is given in the *Church Dictionary* of Dr. Hook, an Anglican High Churchman. “The first of these words (in Eph. v. 19, and Col. iii. 16) would seem to refer to the *mizmor*, or psalm properly so called; the second to the *tehillah*, or jubilant song of praise; the last to the *shir*, or song; all of which words occur both in the titles and the text of the Book of Psalms.”—*Article on “Hymns.”*

² “There are signs, however, that this influx of hymns [in the fifth and sixth centuries] did not everywhere meet with favour. The complaint made by the orthodox against heretics that they had *innovated*, could now be turned against themselves; and among Catholics there were some who doubted, like the Genevan Reformers

Bible furnishes us with no warrant for the use of any songs in public worship but those contained in the Psalter, is not the private opinion of this or that individual: it is the deliberate judgment of the Church of Scotland, clearly expressed in her Standards. Of this there can be no reasonable doubt. In the Confession of Faith, chap. xxi., sec. 5, "singing of *Psalms*" is the description given of one of the constituent parts of worship; and at the close of the Directory, in which document there are several references to the psalmody of the Church, a paragraph contains the following words: "It is the duty of Christians to praise God publicly by singing of *Psalms* together in the congregation, and also privately in the family." There is not the most distant allusion in any one of our Formularies, in the Confession, Catechism, or Directory, to uninspired hymns. Such hymns were absolutely unknown in our Churches until the close of the last century. During the latter half of that century, when the unevangelical principles of so-called Moderatism were dominant, and intrusions of unacceptable presentees into vacant parishes were driving many Christian people into secession, some hymns—five only in number—were, in conjunction with sixty-seven Paraphrases of Scripture, "*collected and prepared by a Committee of the General Assembly, in order to be sung in Churches.*" Note the wording of this sentence, which stands on the title page of the Paraphrases. Very different is the wording of the

later, whether it were right to use in worship any but the words of Scripture. . . . There were still some Churches, even in the ninth century, which did not admit metrical hymns into their offices."—*Smith's Dictionary of Christian Antiquities*.—"Hymn."

title-page of the Psalter: "The Psalms of David, in Metre; according to the version *approved by the Church of Scotland, and appointed* to be used in worship." The Paraphrases and the five accompanying hymns never received formal ecclesiastical sanction; never, as was necessary to authorise their use, were they approved by a majority of the Presbyteries, in terms of the Barrier Act.¹ Those who used them did so by nothing more than the temporary sanction of the General Assembly. There is certainly, as has been sometimes pointed out, a difference between Paraphrases, *i.e.* loose renderings of passages of Holy Scripture, and such hymns as are original compositions. The former are not open to precisely the same objections as the latter. But it may, I think, be fairly argued that Paraphrases are at least unnecessary; and with regard to the sixty-seven attached to our metrical Psalter, while in all of them undue liberties are taken with the inspired text, several are portions of the Bible which were not intended to be sung; so that we may be thankful that our Church was preserved from giving a formal sanction to this collection.

No further innovation was attempted in the public service of praise until a few years ago, when, through the influence of a restless party in the Church, bent on assimilating the worship in more points than one to the unscriptural worship of the Church of England, a hymn

¹ "It would appear that a majority of Presbyteries did not send up to the Assembly their approval of the Paraphrases. *Certain it is there is no Act of Assembly formally sanctioning them.*"—*Church History of Scotland*, ii. 597, by John Cunningham, D.D., Minister of Crief.

book was prepared by a Committee of the General Assembly, and the use of it sanctioned in the same irregular way as the Paraphrases had been a century before. I shall not now examine in detail the character of this volume; suffice it to remark that it contains one hymn by a Unitarian and two by a pervert to the Church of Rome, who, as is well known, composed his hymns, which are so attractive to some from their sentimental style, after he had exchanged the position of a Protestant minister for that of a Romish priest. I am glad to be assured that there are many parish ministers faithful to the fundamental principles of our Church, who have not admitted this book into their congregations. It has no higher sanction than that of a majority of the General Assembly; and I need hardly remind you that a majority of a representative body which is subject to annual change has no power to alter the fundamental principles of the Church.

I have already given sufficient reasons for the exclusive use of the Psalter in public worship, inasmuch as I have shown you that uninspired hymns can find no warrant from either precept or example in Holy Scripture, that they were not used in the purest days of the Reformed Church of Scotland, and that they have at no time—not even at the most unsatisfactory periods of our Church's history—been constitutionally approved. I shall add, however, a few more reasons in confirmation.

(1) The first and most weighty reason is the acknowledgment which we thereby make of the supremacy of Holy Scripture. We thus draw an unmistakable dis-

inction between inspired and uninspired writings. We refuse to put on an apparent level with the words spoken and written by men under the supernatural influence of the Holy Ghost, *any* words, however true, however beautiful, for which such suggestion and guidance cannot be claimed. To add by way of supplement to the Psalter uninspired hymns—and much more, of course, to substitute these hymns for the Psalms—is really to disparage Holy Scripture as imperfect, and insufficient for the needs of the Christian Church. Can we doubt, brethren, that if the Psalter were inadequate, as some venture to treat it, our Blessed Lord would have guided His apostles by His Spirit to draw up a new manual of praise for His Church? He has not done so; and we may surely infer the perfect adequacy of the Psalter which He Himself and His apostles used. Certainly, there was never a time in the history of the Christian Church when it was more dangerous to disparage the perfection of Holy Scripture, or to neglect the assertion of its supremacy, than now, when its specific distinction from all other writings, and its adequateness as the sole rule of doctrine and practice for Christians, are by very many denied.

(2) Secondly, I would insist on the use of the Psalter only in public worship, for the sake of the profitable and delightful familiarity with it which every member of the Church will thus readily attain. No one can express how dear the Psalms have been to devout Christians in all ages, what sound instruction has been furnished by them, what strong encouragement, what real comfort,

what unspeakable joy. They who have been best acquainted with the Psalms have valued them most highly. In the early Church there was a rule in some provinces that no one should be ordained a presbyter until he could repeat the Psalter by heart. I could almost wish that this rule were revived in the Church of our own day. In the fifth century—so Jerome tells us—the poor husbandman was heard singing the Psalms as he walked behind his plough. Another writer of the same date (Basil) exhorts the artisans to sing the Psalms in their shops. They were translated into Greek metrical verse that children might learn them in the schools, for, as Augustine writes, the Psalms were specially intended for the delight of children and young men. I have often been greatly pleased in visiting our Scottish poor to discover the accurate knowledge of the Psalms possessed by aged people, who in their youth heard no other songs in the public worship of their Church. Now, alas, since other hymns have been introduced, this knowledge of the Psalter is no longer common; the children of this generation are far better acquainted with uninspired hymns, some perhaps good, many indifferent, and not a few containing positive error.

(3) Thirdly, I plead for the exclusive use of the Psalter as a means of promoting and maintaining ecclesiastical union. Uninspired hymns are essentially sectarian—every Church has its peculiar collection. One collection is used in the Church of Scotland, another in the Free Church, another in the United Presbyterian Church; and in the Church of England there is a multitudinous

variety of hymn books, reflecting the doctrinal views of the various ministers and congregations that use them. When a Psalm is sung in our churches, every true Christian can heartily join in the service of praise; but it sometimes happens that the hymn which is announced is one which some of the worshippers cannot conscientiously unite in singing. A return to the Church of Scotland of those Presbyterians who faithfully adhere to her principles is very earnestly to be desired; but as long as uninspired hymns are tolerated in our Church, it is idle to expect that such men will come back to us. The Original Seceders, who have held fast the principles of the Reformation, and who alone among the Presbyterian dissenting bodies petitioned for the Abolition of Patronage, and firmly support the principle of an Established Church, are not likely to return to us until uninspired hymns are put aside.¹ Nor probably will those earnest men in the Free Church who maintain faithfully in the face of an active majority the constitutional principles of their Church, and who utterly refuse to join in the present agitation for Disestablishment. In illustration of what I have said about the use of the Psalter as a bond of union among Churches, I may remind you that Psalms only were sung—and without the accompaniment of instrumental music²—at the

¹ The arguments for the exclusive use of the Psalter are put briefly and well in *The Original Secession Testimony*, pp. 154-156. 7th edn.

² On the unlawfulness of instrumental music in the worship of the Christian Church, many valuable books and pamphlets have been published, and are now in circulation. I may mention particularly *A Treatise on Organs*, by the Rev. Dr. Begg;

meetings of the Pan-Presbyterian Council, held in Edinburgh last summer, when delegates from so many Presbyterian Churches in all parts of the world were present. It was found in making the arrangements, that except on *this* condition, a Pan-Presbyterian Council, *i.e.* a council representing *all* Presbyterian Churches, could not be held.

(4) A fourth reason, and the last that I shall mention now, for the exclusive use of the Psalter, is the danger of erroneous doctrines creeping in through the channel of uninspired hymns. This is not an imaginary danger. Students of early Church history know that the monstrous systems of the Gnostics, and the attractive heresy of the Arians, which denied the perfect Deity of Jesus Christ, and in the fourth century almost overspread the Church, were often covertly introduced, and then greatly helped forward and successfully propagated by the use of uninspired hymns. And in our own day the retrograde movement in the Church of England towards Romish

The Organ Question, by the late Rev. Principal Candlish; *Heart and Voice*, by the Rev. Dr. Glasgow, the Irish General Assembly's Professor of Oriental Languages; *The Fruit of our Lips*, a pamphlet published last year, by the Rev. James Kerr, Greenock. The minister of Harray and Birsay printed in 1872, "for free circulation," a treatise on *Instrumental Music in the Church of Scotland*, which may be noticed, as containing a thorough examination of the teaching of Holy Scripture on this subject, and also a summary of the recent proceedings in the courts of the Church of Scotland in reference to the introduction of instrumental music into some of our churches.

Dr. Begg's pamphlets, *Anarchy in Worship*, and *A Treatise for the Times*, are most excellent, and should be distributed far and wide by those who wish to stay the progress of unscriptural innovations.

doctrines and practices has been, as Evangelical ministers bitterly complain, largely promoted by the popular book entitled *Hymns Ancient and Modern*.¹ Nor shall I conceal my conviction that the false doctrine which is spreading like a canker in the Presbyterian Churches of Scotland, is not obscurely connected with the unscriptural innovations which have been made upon the purity of our worship.

I cannot dwell longer on these reasons. I ask you to consider them carefully and candidly.

Let me now say a few words about some arguments which are often brought forward for the use of uninspired hymns. I shall notice three, being those which I myself have met with most frequently.

(1) First, it is said that some of the Psalms are unsuitable for Christians to sing. If this allegation were true, it would by no means instantly follow that hymns may be lawfully introduced to supply the place of the excluded Psalms. But none of the Psalms are unsuitable for Christian use, neither as containing unchristian sentiments of revenge, as has been sometimes boldly alleged, nor as alluding to Jewish rites and the personal circumstances of the authors. The imprecatory Psalms only need for their justification to be rightly interpreted; and the position which Christians now occupy is sufficiently analogous to that of God's people under the old dispensation, to make the language prepared by the Holy Spirit primarily for Israelites, entirely appropriate for

¹ The "Church Association" has published a pamphlet by the Rev. James Ormiston, which faithfully exposes the dangerous character of this favourite hymnal.

Christians. And when it is asserted, as I have heard it asserted by even intelligent persons, that uninspired hymns are necessary in Christian worship, because Christ is not praised in the Psalms, the immediate answer is that such an assertion can be seriously made only by those who are grossly ignorant, not merely of the Psalter, but of the New Testament, in which many Psalms are quoted as expressly referring to Christ, and, moreover, as containing His own words. Enough to point to the fortieth Psalm, in which Christ speaks to His Father, and to the forty-fifth Psalm, in which the Psalmist tells of the things which concern the Divine King, addressing Him thus : "Thou art fairer than the children of men. . . . Thy throne, O God, is for ever and ever." What more sublime and beautiful hymn, telling of Christ and addressing Christ, can we desire than this song of loves ?

(2) Secondly, it is said that hymns are so nice, so pretty, so attractive. "You will never get people—especially young people—to like the old Psalms." This has been said to me again and again. My answer is very simple. We, as reverent worshippers of Almighty God, and faithful servants of the King of Saints, have nothing to do with such a consideration as the prettiness of hymns. Nor is it our duty, nay, we are not even permitted, to make the public worship of God attractive by innovations which He has not authorised, by—for it really comes to this—the erasure of what He has authorised, and the substitution in its place of what men venture to say they like better. I regard many of

the attempts in our day to make public worship attractive as both dishonouring to God and discreditable to the Christian Church. I am ashamed to hear men on all sides asking whether this or that novelty will draw a congregation, and not whether it is in accordance with the mind of God, who is jealous of the purity of that homage which He demands from His servants. Once admit the rule of "attractiveness" in worship, and no one can conjecture where you will stop. You may innovate in one point after another on the established worship of your Church ; but unless you literally revolutionise it, you will never compete successfully in point of "attractiveness" with the worship of the Church of Rome, or even with that of the Church of England. To *attract* is the plea put forward for the gorgeous and worldly pomp of Ritualism on the one hand, and for the irregular and sensational extravagances of Revivalism on the other hand. Brethren, I would not dare—and I say this solemnly as in the sight of God—to introduce a hymn book, supplementary to the Psalter, into this church, although I *knew* that it would "attract" five hundred worshippers within a month.

(3) Thirdly, people often ask me questions of this sort: "If you so positively refuse to sing hymns in public worship, what use is to be made of all the hymns, the truthful and beautiful hymns, which have been written by Christian men and women, and which have gladdened and solaced so many of God's children? Do you really mean to say that these cannot be lawfully used, but ought to be got rid of as so much worthless, and worse

than worthless, rubbish? Would you have us throw them into the fire like the magical books of the Ephesians?" No, I say nothing of the kind. There is a lawful—there is a profitable use of such hymns. Read them if you like, sing them if you like in private and social gatherings, but not in the public assembly, *and as a formal act of worship*. To substitute them for the Psalms, or to put them in your use on a level with the Psalms, is to do exactly what the Church of England does, and what the Church of Scotland has expressly refused to do, with the Apocryphal books sometimes inserted between the Old and New Testaments. A chapter from these uninspired writings is, on certain days in the year, substituted in the service of the Church of England for a lesson from the Canonical Scriptures. I cannot see that *they* act in principle differently, who substitute in the services of our Church uninspired hymns for the inspired Psalms. Rather, their practice is more reprehensible than that of the Church of England, inasmuch as they make this unwarrantable substitution not on a few days in the year, but every Lord's Day. Whatever use you make of uninspired hymns, never so *misuse* them as to allow them to usurp the place, even in private use, of the Psalms. Remember the infinite distance which there must always be between the words of the Holy Spirit and the words of the best of men. Among English dissenters, uninspired hymns, since the days of Watts and Wesley, who were, perhaps, the first to introduce such hymns into the worship of English congregations, have almost entirely displaced

the Psalms. *Most rarely* is a Psalm sung in a Wesleyan, Baptist, or Independent Chapel. Thus one of the divinely appointed parts of worship is among these dissenters habitually omitted.¹ Things have not yet come to quite so bad a pass in Presbyterian churches. But where uninspired hymns are in use, I have hardly ever heard more than *two* portions of the Psalms at the most, and not unfrequently only *one*. Oh, brethren, it does stir my indignation, it does distress me sorely, to see the songs of the Spirit of Truth thus repudiated for the songs of erring men.

Listen to the words of one who, in the days when he was true to the Church of Scotland, preached, I am told, from this pulpit—I mean Edward Irving. In his faithful and eloquent ordination charge to the minister of the Scotch Church, London Wall, in 1827, he said, “First, then, concerning those Psalms, of which I would not forego one out of the collection for all the paraphrases, hymns, and spiritual songs of these Methodistical times. Thou must taste and drink deeply into the spirit of them, and open them to the flock and congregation. . . . They are the essence of Divine truth . . . upon which I charge thee to admit no modern innovations, and in their stead to take no modern substitutes; and stir up the people to love and relish them, which is best done by leading them to know and

¹ In this respect public worship in the Church of England is much more satisfactory. Though uninspired hymns are now almost universally used, a considerable portion of the Psalter is either sung or read in every service. But of the worship of dissenters the Psalms form now no essential part.

understand them" (*Miscellanies from the Collected Writings of Edward Irving*, p. 284).

I have now given you my reasons for the exclusive use of the Psalms in worship. I have also touched upon some of the arguments which, in modern times, have been adduced for the use of other hymns, and have pointed out to you their unsoundness.

The question is not one of mere taste or expediency, but of serious principle; it is a question concerning a fundamental matter in religion, which is, alas, too carelessly handled at the present time, namely, the acceptable way of approaching the Most High in our public worship. It is a question of rendering due honour to the words of the Holy Spirit, by giving to His words a distinct and unmistakable precedence over the fallible words of men, and by removing inspired poetry from uninspired by a manifest line of demarcation. My brethren, if the question were simply one of *taste*, I would gladly surrender the gratification of my taste to the wishes of my congregation. I should deem it my duty to do so, and, God helping me, I would do so cheerfully. For instance, if you liked certain tunes, which, from a musical point of view, were to me distasteful, I should say, by all means sing the tunes which *you* like best. But this question is, in my opinion, one of the gravest importance. My conscience positively forbids me to give out uninspired hymns in our worship. Apart from such considerations as I have brought before you now, I am mindful of the promise which I solemnly made as one of the conditions of ordination to the office of

presbyter, namely, that I would firmly and constantly adhere to, and to the utmost of my power assert, maintain, and defend the purity of worship practised in the Church of Scotland in 1707, and asserted in the 15th Act of the General Assembly of that year—an Act against innovations in the worship of God. Certainly, I cannot deny that as a matter of *taste* I like the Psalms a thousand times better than any other hymns I have ever heard. There is no part of the service in which I take a keener delight. I cannot describe to you the deep peace, the strong consolation, the thrilling joy which the words of the Holy Spirit sung by us here bring to my heart. How *can* I take the same pleasure in the uninspired utterances of men, to which no such power has been promised as to the inspired Scriptures of truth? “The entrance of Thy words giveth light; it giveth understanding to the simple.” I thoroughly agree with a faithful minister of the Church of England in the last century—William Romaine, Rector of St. Ann’s, Blackfriars—the author of the *Life and Triumph of Faith*, and other well-known devotional books, who, when he was urged to displace the metrical version of the Psalms for the hymns which were then becoming fashionable, steadfastly refused to do so, remarking to the advocates of hymns, “I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.” Romaine published a very valuable treatise on the exclusive use of the Psalter; I advise any of you who have access to his works by all means to read it.

There are two points connected with our psalmody—points of minor importance—to which, before I close, I must ask for your attention.

(a) First, as to our metrical version of the Psalter. Fault is sometimes found with this version, on the score of its antique style and the alleged uncouthness of its rhythm. I suspect those who find fault with it are not seldom persons who do not venture to attack the Psalter itself, but think that they can perhaps successfully put it aside for an uninspired hymnal by disparaging the version now in use in our Church. This version, made by an Englishman named Rouse, a learned member of the Westminster Assembly in 1645, and carefully revised by the General Assembly of the Church of Scotland in 1649, does not need an elaborate apology from me. It is, considering its metrical form, a remarkably faithful translation of the Hebrew original, and is by no means deficient in such poetical vigour and beauty as a translation can attain to. "It is," said R. M. M'Cheyne, who was himself a poet, "truly an admirable translation;" and Sir Walter Scott, surely no mean judge of poetry, gave his opinion to this effect when proposals were made from 1807 to 1822 to revise the version: "The expression of the old metrical translation, though homely, is plain, forcible, and intelligible, and very often possesses a rude sort of majesty, which would be ill exchanged for mere eloquence. I have an old-fashioned taste in sacred as well as profane poetry; I cannot help preferring even Sternhold and Hopkins to Tate and Brady, and our own metrical version of the Psalms to

both. I hope, therefore, they will be touched with a lenient hand." Of course, this version is not perfect; there are inaccuracies in the translation; there are a few obsolete words; sometimes there is ruggedness in the rhythm. But, to use Romaine's words: "though not always smooth, it is generally—and this is a thousand times more valuable—the sentiment of the Holy Spirit. That is very rarely lost, and this should silence every objection—*it is the Word of God.*" I should certainly welcome a revised edition of our version, if it were cautiously undertaken and in a conservative spirit; a revised edition similar to that of the authorised version of the Bible which is now being executed. Many, I think even all, blemishes might be removed, and the metres might be more diversified to suit a larger variety of tunes. The private attempts at revision (the last one was published a year ago, and is due to the diligence of the Marquis of Lorne), though sometimes successful, are by no means so good throughout as to justify the Church in setting aside the received version for any one of them. But as long as the Psalter is exclusively used in our worship, the particular version, if it be faithful to the original, is of comparatively small importance.

(*b*) The second minor point is our posture during the service of song. So long ago as the middle of the seventeenth century, as appears from the records of the Synod of Aberdeen, dated 1662, *sitting* was the usual posture throughout Scotland, both in Presbyterian and Episcopal congregations. And this posture was retained

almost universally, until the innovating movement of a few years ago. Almost universally, I say, because it has been, I believe, a local custom in the Orkney Islands (with the peculiar exception of the town of Stromness) to *stand* during the Psalms. Also the members of the General Assembly from time immemorial have appropriately *stood*—as being on the point of leaving for their several parishes—during the last Psalm sung at the close of the session. The question as to the posture during the singing of the Psalms is one of taste and expediency, and not of principle. To speak for myself, I prefer *sitting*, and for these reasons: It is an ancient and general usage in our Church, and such usages, I think, should be retained, unless there be any sound objection to them. It seems, moreover, to be almost necessary, at least for some of us who are not strong enough to stand during both the Psalms and the prayers. I infer this from the fact that in congregations where standing during praise has been adopted, *sitting in prayer* has been introduced, a posture not too strongly described in a pamphlet lately issued on purity of worship, as “most unseemly.” Most unseemly indeed it is, and I marvel much how any Christian people can think it right to approach in such a posture—so ill beseeeming a humble suppliant, so unexampled in Holy Scripture—the throne of Almighty God. What would the sitting members of a congregation think of the behaviour of their minister, if he should imitate them in this irreverent posture, and lead their devotions sitting? The impropriety would be immediately obvious. I fear that some who sit must

have forgotten that they are offering prayer, and must have adopted the Roman Catholic error, that the minister prays not *with* them as their mouthpiece and leader, but only *for* them as their intercessor. You probably do not know, brethren, how this sitting at prayer—this miserable novelty of the last score of years—disgusts devout members of the Church of England who happen to be present at our worship. Nor can I affect to be surprised at their disgust. However, to come back for a moment to the posture during praise: if you prefer to give up the old custom which has prevailed in our Church for two hundred years, and to imitate the Church of England and the English dissenters by standing during the Psalms, by all means stand, if only—and this is the one condition which I entreat you to regard—you preserve due reverence by standing at prayer. Of course, if it was physically possible, which it is not in most of our churches, to *kneel* at prayer, this posture might be adopted as reverent and comely, though at the same time not *so* appropriate in *public* worship as the posture well-nigh universal in the early Church, and still retained in the Eastern churches, of *standing*—a posture directly sanctioned by the precept and example of the New Testament as well as the Old (Neh. ix. 2-4; Mark xi. 25; Luke xviii. 13).¹

¹ Two postures only during prayer are acknowledged in Holy Scripture: standing and kneeling. Why should either be entirely disused? As kneeling is most appropriate and usual in family and private worship, so standing, besides having the support of ancient and long established custom, seems most appropriate in public

I shall make only two practical remarks in conclusion.

(a) First, then, I observe that those who advocate the exclusive use of the Psalter and purely vocal music in worship are often accused of indifference to good singing. Whether such an accusation is in a few cases well founded, I cannot tell; but there is not, of course, the faintest connection between the exclusive singing of the Psalms without instrumental accompaniment, and carelessness about correct and good singing. By all means let us by practice and effort sing to God's praise as well as we possibly can. Do not for one moment cherish the most erroneous idea that the precentor and the choir are to sing by themselves. We are all very thankful for the efficient help of our precentor and choir, but every member of the congregation ought to join with them in the service of praise. Our Church has always urged and expected this—"That the *whole* congregation may join herein,"—I am quoting from the last section of the Directory—"every one that can read is to have a

worship. It is strange that members of the Church of Scotland should desire to imitate the less appropriate practice of the Church of England, whose members probably on no occasion stand in prayer, notwithstanding Christ's recommendation of this posture, and the example of the humble publican. But it is incomparably more strange that any Christian should adopt the posture which has only lately crept in among English dissenters, of *sitting or lounging* at prayer. In defence of this irreverent custom not a word can be said. I know that some people tell us by way of apology that God looks only to the heart of the worshipper; but although it is most true that no acceptable worship can be rendered if the heart be not right with God, a humble and reverent heart will surely suggest an outward expression of humility and reverence, and will be mindful of God's regard for external decency and order in His worship.

Psalm Book," for "it is the duty of Christians to praise God publicly, by singing of Psalms *together* in the congregation." Our tunes are simple and easy. (I dislike elaborate pieces, so-called doxologies, and anthems, which congregations cannot sing, and barely understand.) Dear brethren, join, I pray you, with one accord; sing aloud, as the Psalmist invites you, unto God our strength; make a joyful noise to the God of Jacob.

(b) My last observation is suggested by some important expressions in the text. Paul exhorts the Ephesians to sing and make melody in their hearts to the Lord, and in like manner he calls on the Colossians to sing with grace in their hearts to the Lord. *Heartily* singing in the truest sense, *i.e.* singing from the heart, this is what God looks for. "We must," says an old writer (Jerome), "sing Psalms as saints, praising God not only with a sweet voice, but *with a melting heart*." And another old writer (Bernard) says, "We must sing strenuously, not idly, not sleepily; but *most heartily* and energetically." Think of the meaning of the words you sing, and remember that you sing to God. He listens with delight to the praises which you render to His name. And that such praises may be acceptable, there must be grace in the heart. A graceless man cannot offer pleasant worship to the Holy One of Israel. Wherefore, dear brethren, you who desire to praise God acceptably, see that you receive not His grace in vain. Come before Him in earnest prayer, that you may obtain grace for your help. And if in some of you

the root of the matter is not yet found, put your trust in the Lord Jesus Christ, repenting of your sins, and looking to Him for the pardon which He has purchased with His precious blood for sinners. Then you will be able, receiving the comfortable assurance of your forgiveness, to sing with God's people the new song which He will put into your mouths, even praise unto our God. The Lord teach us all to sing with the spirit and with the understanding in His Church on earth, and vouchsafe to grant us a place among the redeemed in heaven, who will praise Him day and night for ever and ever.

THE USE OF THE PSALTER.

The following remarks on the place which the Psalms should occupy in public worship are taken from the Bampton Lectures, preached before the University of Oxford in 1876, by the Bishop of Derry and Raphoe. There are, no doubt, some sentiments in these eloquent lectures which a Presbyterian cannot approve; but no true Christian, to whatever branch of the Catholic Church he may belong, can read them without much profit and pleasure. I am especially thankful for the Bishop's earnest appeal on behalf of the supremacy of the Psalter in the service of praise:—

Hymns cannot really and adequately replace the Psalter. To Psalms, as compared with hymns, we may apply the analogy of the inspired Apostolic writings compared with those which follow them. As we enter upon them, we feel that we breathe a different air. A creative epoch has

passed away. The flood-tide of Divine life has fallen. No new thought is expressed. There is, indeed, sometimes a more exciting and heated air, more that is momentarily striking and impressive, in the Apostolic Fathers than in the Apostolic writings themselves. The inspired is often compressed, constrained, obscure. The soul is on fire, but the flame is silent. The language is calm as eternity, of a deep august simplicity. An omniscient wisdom is sphered in it. There is as strange a contrast between many modern hymns and the Psalms, as between many modern preachers and the Epistles of St. John and St. James. Who can measure the distance between the vapid moralising of many Funeral and New Year Hymns and the 90th Psalm, "that Psalm of eternity;" between the 22d and 23d Psalms, and certain Revival hymns. . . . There used to exist in our Church an old-fashioned jealousy about supplanting Psalms by hymns, which has been somewhat too much ridiculed. I, for one, sometimes fear, lest in our desire for variety and warmth in hymns, we may be piling the Church with combustibles which will explode in different directions. Hymns are not necessarily Catholic, or tending to a piety which is manly, rational, according to the analogy of faith, because they are heated, sensational, exciting. St. Augustine tells us that the African Donatists mocked at the Catholic Christians, because the Catholics chanted nothing in their churches but the divine songs of prophets and psalmists, whilst the sectarians intoned, with voices that swelled and rang like trumpets, human compositions which were flushed with the strong wine of their fierce fanaticism. . . . There are hymns which are beautiful, scriptural, and Catholic—others are luscious and hysterical. . . . They breathe the atmosphere of sectarian souls, without breadth of horizon or nobility of devotion. I believe it to be high time to face

this phenomenon of contented acquiescence in the practical deposition of the Psalter from its place. . . . Let us recall the glowing words of Christians of former ages. St. Jerome tells us that the Psalms were to be heard in the fields and vineyards of Palestine. The ploughman, as he held his plough, chanted the Hallelujah ; and the reaper, the vine-dresser, and the shepherd sang the songs of David. . . . Sidonius Apollinaris represents boatmen, as they worked their heavy barges up the water, singing Psalms till the banks echoed with Hallelujah, and applies it to the voyage of the Christian life. . . . Our object is not to repeat such testimonies again and again with unprofitable wonder. It is to ask ourselves how the Psalter was so loved and popular then, how it is listened to so coldly now. . . . Can the old affection and enthusiasm be revived, and how? I believe that it can. . . . We must teach our people, after teaching ourselves, something of the Christian meaning and spirituality of the Psalter. It must form a part of our catechising. . . . Our clergy must propose to themselves two means by which to compass the great end of restoring the Psalter to its proper place in the affections of the English people. (1) They must aim at *educating and catechising* the young into something like intelligent knowledge of the Psalms. . . . It seems to be assumed that enough is done in the Sunday school and elsewhere, when the young are provided with a summary of Bible history. Our schools are, as it were, "in the midst of a valley full of bones, and lo! they are very dry." Yet surely the Psalms, livingly taught, are well fitted to interest the young. To take one point alone, the references which they contain to the beauty and grandeur of nature may colour many pages of geography and natural history. (2) Above all, and without this everything else will be in vain, our people must be taught habitually to see Christ in the

Psalter, His Church, the worship of that Church, the outlines of their creed, the way of acceptance with God, the thought that should mould a Christian's life, the words that they may use upon a bed of death. There blows round the Psalms a breath of heaven ; they must be made to feel it play upon their cheeks. As our pious peasants read the Psalter at home, or follow the chant in the village church, they must be able to say almost instinctively : In this Psalm is the voice of the sorrow and the love of Jesus. This Psalm speaks of His Passion. His are the pierced hands and feet. He is the Divine Shepherd. Here I find Him reigning in glory. This is He who comes to judgment. The Sion and Jerusalem which is spoken of is the Church. —*Bishop Alexander's Bampton Lectures*, pp. 233-239.

Augustine, Bishop of Hippo in Africa, who was ordained to the ministry about the year 371, had been gained over from heathenism through the instrumentality of his mother, who, having embraced Christianity before him, was earnest and unceasing in prayer for the conversion of her son, and before her death had the joy of seeing him casting in his lot with the people of God. Referring to that eventful period of his life, Augustine thus wrote, "What words did I utter to Thee, O my God, when I read the Psalms of David, those faithful songs, those pious breathings, which suffer no swelling spirit of pride, when I was as yet uninstructed in all the truth and faithfulness of thy love, a catechumen in that country-house, keeping holiday with the catechumen Alypius, whilst my mother remained with us, in the garb of a woman, but with the faith of a man—with the calmness of an aged woman—with the affection of a mother—with the piety of a Christian. What words did I utter to Thee in those Psalms ! How was my love to Thee

inflamed thereby ! How did I burn to recite them, were it possible, throughout the whole world, against the proud swelling of men ! How vehement and how sharp was my grief and indignation against the Manichæans [because, as rejecting the Old Testament, they robbed themselves of the Psalms] ; and yet again how I pitied them, because they knew not these sacraments, these medicines, and showed their insanity in rejecting the antidote which might have restored them to sanity. How I wish they could have been somewhere near me, and, without my knowing that they were there, could have seen my face and heard my words when I read the fourth Psalm in that retirement in which I was, and could have known all that that Psalm was to me ! ”

The tide of Christian hymnology, that has been running with ever-increasing volume and strength in the Reformed Churches during the past century, threatens in many quarters to displace the Psalms (though it can be only for a season) from their place of unrivalled prominence and authority in public worship. This I cannot help regarding as a great evil. . . . Wherever the prayers are free, it is of incalculable importance that the other half of the devotional service should be moulded in forms of ancient authority ; and surely the best possible mould is that which the Holy Spirit Himself gave by the psalmists, and which has left its divinely-traced lines on the general Church for these three thousand years.—*Binnie on the Psalms*, p. 391.

There is not a page in this Book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding Him ; and it was but a just encomium of it that came from the pen of one of the early Fathers, that

it is a complete system of Divinity for the use and edification of the common people of the Christian Church. In deriving this edification from it, which it is calculated to convey, they may receive much assistance from a work which the ignorance of modern refinement would take out of their hands. I speak of the old singing Psalms, the metrical version of Sternhold and Hopkins. This is not, what I believe it is now generally supposed to be, nothing better than an awkward versification of a former English translation: it was an original translation from the Hebrew text, earlier, by many years, than the prose translation in the Bible; and of all that are in any degree paraphrastic, as all verse in some degree must be, it is the best and most exact we have to put into the hands of the common people. The authors of this version considered the verse merely as a contrivance to assist the memory. They were little studious of the harmony of their numbers, or the elegance of their diction: but they were solicitous to give the full and precise sense of the sacred text according to the best of their judgment; and their judgment, with the exception of some few passages, was very good; and at the same time that they adhered scrupulously to the letter, they contrived to express it in such terms as, like the original, might point clearly to the spiritual meaning. It was a change much for the worse, when the pedantry of pretenders to taste in literary composition thrust out this excellent translation from many of our churches, to make room for what still goes by the name of the New Version, that of Tate and Brady, which, in many places where the Old Version is just, accurate, and dignified by its simplicity, is careless and inadequate, and, in the poverty and littleness of its style, is contemptible. The innovation, when it was first attempted, was opposed, though in the end unsuccessfully,

by the soundest divines, the most accomplished scholars, and the men of the truest taste at that time in the seat of authority in the Church of England. It will be an alteration still more for the worse, if both these versions should be made to give place to another of later date, departing still farther from the strict letter of the text, and compensating its want of accuracy by nothing better than the meretricious ornaments of modern poetry.—*Extract from a Sermon by Bishop Horsley on Psalm ii. 1, preached in 1798, prefixed to his translation of the Psalter with critical notes.*

In evidence of what is mentioned in page 16 of the Preface as to the introduction of uninspired hymns, the two following extracts are quoted from the Ecclesiastical Histories of Socrates and Sozomen, who lived and wrote in the earlier part of the fifth century.

Socrates vi. 8.—The Arians, as we have said, held their meetings without the city. As often therefore as the festal days occurred—that is to say, the Sabbath and the Lord's Day of each week, on which days assemblies are usually held in the churches—they congregated within the city gates about the public piazzas, and sang responsive verses adapted to the Arian heresy. This they did during the greater part of the night ; and again in the morning, chanting the same responsive compositions, they paraded through the midst of the city, and so passed out at the gates to go to their places of assembly. But since they incessantly made use of insulting expressions with reference to the Homœousians, often singing such words as these, "Where are they that say three things are but one power?" John [Chrysostom], fearing lest any of the more simple should be drawn away from the Church by such kind of hymns, opposed to them

some which had been composed by his own people, that they also, employing themselves in chanting nocturnal hymns, might obscure the efforts of the Arians, and confirm his own party in the profession of their faith.

Sozomen viii. 8.—The Arians having been deprived of their churches in Constantinople during the reign of Theodosius, held their assemblies without the walls of the city. They assembled by night in the public porticoes, and sang in parts certain hymns which they had composed in vindication of their own tenets; and at the break of day, they marched in procession, singing these hymns, to the places in which they held their assemblies. They proceeded in this manner on all solemn festivals, and on the first and last days of the week. The sentiments propounded in these hymns were such as were likely to engender disputes, as, for instance, the following: "Where are those who say that the Three Persons constitute one Power?" Other similarly bitter observations were interspersed throughout their compositions. John was afraid lest any of his own people should be led astray by witnessing these exhibitions; and he therefore commanded them to sing hymns in the same manner. The orthodox being more numerous and more wealthy than the Arians soon surpassed them in the pomp and splendour of their processions; for they had silver crosses and lighted torches borne before them. The eunuch of the Empress was appointed to regulate these processions, to pay the cost of whatever might be required, and to prepare hymns adapted to be sung on these occasions. . . . Having commenced the custom of singing hymns, in the manner and from the cause above stated, the members of the Catholic Church did not discontinue the practice, but have retained it to the present day. "Whether the hymns were good or bad," says the writer of the article

on Hymns in Smith's *Dictionary of Christian Antiquities*, "the midnight processions popularised their use ; and from the night offices of the Church, they seem to have passed into other hours."

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

In the ancient law, God was praised with musical instruments, according to Psalm xxxii. [33] "Confess ye to the Lord with the harp : with the ten-stringed psaltery praise ye him : sing to him a new song." But musical instruments, as harps and psalteries, the Church does not admit into the praise of God, lest she should seem to Judaize. Neither may the pipe be brought into use, nor any other artificial instrument as the harp and such like, but those things which benefit the hearers. For such musical instruments incite the mind rather to pleasure than to the forming of a good disposition within. Howbeit in the Old Testament such instruments were used, partly because the people were more hard and carnal, whence they had to be stimulated by such instruments, as also by earthly promises—partly also because such corporeal instruments typified something.—*Thomas Aquinas*.

Psalm xxxiii. 2. Here we have the first mention of musical instruments in the Psalms. It is to be observed that the early Fathers almost with one accord protest against their use in churches ; as they are forbidden in the Eastern Church to this day ; where yet, by the consent of all, the singing is infinitely superior to anything that can be heard in the West. It is not easy to determine when they were first introduced into the West. St. Gregory the Great

speaks of organs ; but Amalarius in the eighth century (*de officiis ecclesiæ*, c. 3), describing the use of the Church of France, says that no instruments were employed. St. Thomas Aquinas seems to disapprove them, or at least barely tolerates them ; and the Church of Lyons, which held more faithfully to primitive practice than any other in France, admitted them only in the sixteenth century.—*Neale's Commentary on the Psalms.*

CORRESPONDENCE WITH THE BISHOP OF DERRY ON THE PSALTER.

FROM THE BISHOP OF DERRY.

June 21, 1878.

MY DEAR SIR—I have received your sermon, *Inspired Psalmody*. Your argument is, certainly, very massive, and most difficult for an opponent to gainsay. I write this, being myself a friendly opponent. Certainly your powerful sermon, and Mr. Johnston's learned Preface, deserve, and will repay, careful study. And if, after all, respectfully unconvinced, I am sure that I shall learn much to modify, correct, and spiritualise my own teaching and practice.

The kind words of so good a judge about my book are highly valued. I hope a second edition, ere long, much enlarged and thoroughly revised, may be more worthy of your approbation.—Yours very truly,

WILLIAM DERRY.

TO THE BISHOP OF DERRY IN REPLY.

MY LORD—I cannot refrain from writing a few words to thank you very much for the most kind and generous terms in which you have acknowledged the receipt of my sermon on *Inspired Psalmody*. I must confess that I hesitated for a while about sending you a copy, as the pamphlet contains here and there some plainly-expressed strictures on certain principles and practices of the Church of England and other Episcopal Churches, inserted in reference chiefly to the proceedings of an innovating party in my own Church, to whom primarily, and not to Episcopalians, my plea is addressed. But as I had ventured to enhance the value of the pamphlet by a quotation from your *Bampton Lectures*, I thought I should be hardly justified in not sending you a copy; especially as I anticipated—and rightly—that your Lordship would interpret my act as indicating my persuasion of the substantial harmony which, I felt sure, existed between us on (what is the main topic of the sermon) the unapproachable supremacy of the divinely-inspired hymnal.

I cannot conceal my delight that your Lordship has been able to express so high and yet so candid an appreciation of both my sermon and my friend's preface.

I am much pleased to hear that a second edition of the *Bampton Lectures* is to be soon published. That your Lordship's wise and eloquent exposition of the Psalter will be a means of endearing that portion of

God's Word to all true Christians, and of hindering its displacement from its due position, which is unhappily so common in many quarters, is my earnest hope and my confident expectation.

CHAPTER IX.

MARRIED LIFE—ILLNESS—DEATH.

1880-1883.

Then there came forth a Summons for Mr. *Stand-fast* (this Mr. *Stand-fast* was he that the rest of the Pilgrims found upon his Knees in the Incharited Ground), for the Post brought it him open in his hands. The contents whereof were, *that he must prepare for a Change of Life, for his Master was not willing that he should be so far from Him any longer.* At this Mr. *Stand-fast* was put into a muse. Nay, said the Messenger, you need not doubt of the truth of my Message, for here is a Token of the Truth thereof, *Thy Wheel is broken at the Cistern.*

BUNYAN'S *Pilgrim's Progress.*

ON August 6, 1880, Henry Bazely was married at the National Scotch Church, Crown Court, Covent Garden, his friend Mr. Johnston officiating. His father writes of it :

The marriage of my dear son gratified me deeply, and responded to a wish that I had often felt and expressed. The choice he made of Miss Louisa Boothby, a young lady of an old and well-known English family, secured to him a faithful and zealous helper in his pastoral and other labours, as well as a devoted wife for his home—a perpetual solace in his varied work, and the best earthly

comfort he could have had in his trying and fatal sickness.

The account of their married life is best given in Mrs. Bazely's own words, which also furnish a striking picture of her husband's character :

"As you wish for some little sketch of my husband's short married life, I will endeavour very briefly to give you an account of our first acquaintance and subsequent happiness together. My first remembrance of Mr. Bazely was seeing him preaching in his cap and gown on Sunday evenings at the Martyrs' Memorial. I had only just then come to Oxford, in May 1878, and in the October of that same year we chanced to meet for the first time for a few minutes at a friend's house. Our real acquaintance, however, began about a year later, in October 1879 ; and we were more thrown together later on, in consequence of my having been deprived of the use of a cottage where I held a night-class for the Press boys.¹ Mr. Bazely kindly came to my aid and offered me the use of the gallery in his church for the purpose, on the same evening on

¹ Lads employed in the University Printing Press, Jericho, Oxford.

which he held his Provident Club in the vestry. From this date a friendship sprang up between us, which culminated in our marriage in August 1880. It is difficult for me to describe how perfectly he acted from first to last as a most kind and devoted husband. He never allowed his domestic happiness to interfere with the works of charity and mercy to which his life was really given, and yet he was able to join with that the most tender care to myself and the household generally. I may mention as a slight proof of this, that while in his single life he never cared when or how he had his meals, or even if he had any at all, provided he could do good elsewhere, from the day of our marriage he never inconvenienced me by being late for any meal. I remember one little instance of his tender consideration for me: when already his own health was failing, he had to keep a long-standing engagement at Leamington (April 5, 1882). It happened that I was at the time unwell, and the next morning he started back by the earliest train, without any food, in order to be in time to breakfast with me. Although he was so conscientious in the performance of his duties to me, he always put first what he held to be

his duty to God. He could give no greater proof of this than by what he did during our honeymoon. Before our marriage he told me that he should feel bound to come down to Oxford for his ministrations during the two days' races in Oxford, and this he faithfully accomplished, although it involved leaving me in Scotland with his father.¹

"On one occasion, before our marriage, a college friend, who knew his objection to instrumental music in worship, said to me jestingly in his presence, that I had better make it a stipulation to have an instrument in his church after we were married. When we were alone I laughingly asked him if I should do so, and he said, 'If you must insist upon it, I shall have—cost what it may—to give you up.' He often quoted the old love-song, slightly altered—

" 'I could not love you, dear, so much,
Loved I not *duty* more.'

"I think I can give a few traits of his character—chiefly in his own words—under different headings:—

"1. *Unconsciousness of Self—Humblemindedness.*
—On repeating to him one day, during his illness,

¹ Since that year, 1880, the Oxford races have been discontinued.

a message 'that he *must* get well, because he was so much beloved and so much thought of,' he replied, 'I am sorry to hear it.' I asked, 'Why?' and he answered, 'Woe unto you, when all men shall speak well of you.' And yet, as a proof how much he inspired with affection those with whom he came in contact, his legal adviser, after his death, refused all fees, giving as the reason, 'I do not wish to benefit by dear Bazely's death.'

" 2. *Total absence of Display in his Work for God.*

—He worked ever silently, and never talked about what he did. None but the helper immediately connected with each department of his work knew what he was engaged in. A friend of his in Oxford, whom he had known since his undergraduate days, told me she first heard of his church and mission room through an old college friend of his who had seen it accidentally when down in that neighbourhood.

" 3. *Influence over Others.*—His influence over all with whom he came in contact was invariably great and often startling. I have received abundant testimony to the fact from many quarters; but those who lived with him could see plainly

that it was simply the result of his own holy example and of his daily life, so self-denying as regarded his own interest, and so thoughtful and loving towards others. In this spirit he chose habitually those opportunities of denying himself which would least be observed, while they secretly obliged others.

“4. *Charity towards all*.—He was never known to speak ill of another, or pass uncharitable judgments, and he always put the best construction on people's motives and actions. He used to say, ‘Judge not according to the appearance, but judge righteous judgment ;’ and, again, when he heard harsh criticisms on others, he would remark, ‘If we put ourselves in their place we do not know how we might have acted.’

“5. *Time and Money used by him only as God's Steward*.—He never wasted a moment. ‘Do the next thing’ was his motto. As soon as he came in, however tired he was, he would turn at once to his books. His whole time was in fact divided between the worship of God and the service of his fellow-creatures. His revision of the Scotch metrical version of the Psalms was done mostly on the top of omnibuses. Even when a school-

boy, in his spare moments, he had taught himself Hebrew, German, Italian, and Spanish. Similarly, he never spent any money on himself beyond what was absolutely necessary.

“6. *Knowledge and love of the Psalms.*—He knew every Psalm by heart, and if any were mentioned, could at once say it straight through without missing a line ; and if the number of a Psalm and verse were given, he could always instantly repeat the words. One day during his illness I offered to read to him. ‘There’s no need, dear, to tire yourself,’ he said ; ‘for as I lie here I repeat to myself the Psalms and many passages of Scripture.’

“7. *Kindness to Animals.*—He showed uniform kindness to animals, and disapproved strongly of field sports on account of their cruelty.

“8. *Tolerance of the Religious Convictions of Others.*—He was never known to speak ill of other systems of worship. When a Roman Catholic came to visit us, he was most careful that the food prescribed for the fasting days of that Church should be provided.

“He was careful also that our servants whose parents belonged to the Church of England should

have every facility to attend confirmation classes, and would, moreover, have them into his study to speak with them about the solemn step they were about to take.

“I have been told that when Father Ignatius was holding a mission service in Oxford, my husband one evening was present. Father Ignatius being for some reason unable to read aloud himself, called upon any clergyman present to come on the platform and read 1 John ii. for him. No one, however, responded, though there were some well-known High Churchmen present. He asked again, and then Mr. Bazely got up and read it. Again, one day when we were discussing the action of a parent who had disinherited a child for becoming a Roman Catholic, I asked him if he would disinherit our boy if he became a Romanist. He answered, ‘Never. I would love and cherish him the more ; hoping by kindness, and a life more consistent, to win him back to the truth.’

“9. *Faithful Adherence to his own Religious Convictions.*—I quote his words in a letter to a friend : ‘Show me from Scripture what my duty is, and I am prepared to do it at any cost.’

“On one occasion he said to me: ‘I would sooner preach to only half a dozen people every Sunday than disobey the dictates of conscience, and employ means I considered unscriptural to assemble a crowded church.’ This was in answer to some suggestion that had been made. One day some one in his presence was talking about open-air preaching, as if he enjoyed rather than otherwise provoking opposition thereby. When he was gone I asked my husband if *he* enjoyed preaching at the Martyrs’ Memorial, and going to admonish the people at the races? He answered: ‘None but God and myself know what it costs me to make myself conspicuous in these ways; were I not convinced that such works are my duty, I would never attempt them.’ The following extract from an obituary notice of him in the *Oxford Herald* describes him very accurately: ‘Few men have lived a more consistent life, or acted more absolutely with a single eye to God’s service. None ever obeyed more faithfully the dictates of conscience, without the slightest regard to worldly advantage. Although his scruples may have seemed to some men almost fanciful in regard to the differences between the Established Churches

of England and Scotland, yet the way in which he ever followed where his subtle conscience led—even at a great personal sacrifice—had a nobility and grandeur all its own. Conscience our guide is a glorious motto for the life of man.’

“10. *High sense of Honour.*—He was most rigid in never repeating what was confided to him. Although we shared each other’s thoughts in the fullest degree, yet he always kept absolutely any confidence that had been made to him; nor did he ever allow any one, even his wife, to see a letter addressed to him privately. He enjoined upon me to do the same; and said that if any one confided in me, by letter or word, he would not wish me to reveal it to him. At the same time he had the strongest feeling as to the oneness of husband and wife, and the perfect openness which should exist between them.

“11. *Accuracy and Punctuality.*—He was most methodical and accurate; also most punctual at all times. It has been said that people could regulate their clocks by his movements. He never failed to answer a letter by return of post.

“12. *Utter Disregard of Human Praise or Blame.*—He was absolutely indifferent to anything that

might be said of him, whether in commendation or condemnation.

“Combined with this indifference to anything that might be said of himself, he always showed the greatest anxiety never to say anything which could hurt the feelings of others. If, however, he felt it his duty to administer rebuke, he did so with great tenderness, but complete firmness.

“13. *Perfect Fearlessness in Face of Death.*—He was quite ready and willing to die when it might be God’s will. He used to say to me sometimes, before he was taken ill, that ‘he would like to die suddenly’ or to ‘die in his sleep.’

“The thought of sudden death was constantly before him; he seemed even to dream of it. I remember about two months after our marriage he startled me in the middle of the night by asking, ‘Whether sudden death would be sudden glory to me?’ In the morning he had no remembrance of what had taken place. It is evident to me, on looking back, that he had a strong presentiment of early death even when in good health.

“In his sermon on the opening of his church in March 23, 1879, he said: ‘But it may be that

my work is done in providing this church for the labours of others;' and on July 10, 1881, he preached from 1 Timothy iv. 6, 'I am ready to be offered—the time of my departure is at hand,' evidently applying it mentally to himself.

"14. *Trust in the Goodness of God.*—'Never anticipate evil,' he once wrote to me, 'but trust in the goodness of God that all is well, in the absence of proof to the contrary.' This was in fact the abiding principle of his life.

"15. *Continual Sense of the Presence of God.*—On my asking him one afternoon whether he would be able to go out with me, as it was so lonely for me to walk without him—'Lonely! while you have God to speak to and pray to,' he answered. I then asked him if he really always did so when he was by himself. He then said, 'Yes—surely—always where and whenever I am alone.'

"16. *Beloved by the Poor.*—He endeared himself to them by his sympathy and patience in listening to all their worries and anxieties—putting himself mentally in their place. At the same time he never lowered himself to their level in language or manner, carrying out his own maxim—that in order really to influence them we must endeavour

always to raise them to our standard. Accordingly they respected and revered him as much as they loved him. In visiting the sick he would humour all their fancies, and taste their medicines at their request. All the children loved him; they would show him their treasures, their headless rag-dolls and other toys—strewing them over his knees that he might see them. If they saw him in the street, they would call out, ‘Hullo, Mr. Bazely,’ and run up to him and put their little hands in his, and walk up the street with him.

“17. *Reverence for God.*—Nothing distressed him so much as the want of reverence displayed by some in their approach to God by prayer. I have heard him sometimes say in reference to this, ‘Though we may draw near God as our Father, yet we must ever remember He is our God too.’ Although he sympathised with the good motives of the Salvation Army, he felt that their extreme want of reverence would neutralise in the long run almost all their efforts.

“18. *Reverence for the ‘Lord’s Day.’*—He would never undertake work on Sunday which was beyond his walking powers, both in order that the drivers and their horses might have their ap-



pointed rest, and also that the men might not be prevented from attending church. For instance, when he took a service in Abingdon, he would always walk there and back, in addition to other heavy work in Oxford. He did the same in London; whatever the distance might be, he always went on foot, and never entered on Sunday an omnibus or tram-car. I am told that he was instrumental in getting up the three following memorials in Oxford:—(1) Non-delivery of letters on Sunday; (2) the closing of the Union on Sunday; and (3) that tram-cars should not run on that day.

“Whenever a motion was set on foot at the Union for extending the hours of opening on Sunday, he was always there to speak and vote against it. This he did in his undergraduate days in 1862-63; again, after taking his degree, in 1866, 1867, 1868; and finally in 1880, when the question was mooted afresh.

“I will now endeavour to give a sketch of his week-day and Sunday work.

“*Week-days.*

“6 A.M.—He rose always at this hour, and spent the time in reading and prayer.

" 7.30 A.M.—He repaired to the Early Morning Prayer-meeting at St. Aldate's.

" 8 A.M. to 8.15 A.M.—Family worship.

" 8.15 A.M.—Breakfast ; after which he went for a few minutes to see the papers at the Union.

" From 9 A.M. to 1 P.M.—He lectured to his pupils for the Honour School of Theology without a break.

" 1 P.M.—Lunch ; then afterwards he would spend about half an hour with me.

" 2 P.M.—As a rule he went to the Undergraduate Mid-day Prayer-meeting.

" 2.30 P.M.—To a Committee Meeting, *e.g.* of College Servants' Society, or at home to receive those who came to see him.

" 3 P.M. to 5 P.M.—Visiting the poor with me, or walking with undergraduates to help and counsel them. I may quote his words in a letter to me before our marriage : 'I wish and pray that I may spend the rest of my time on earth labouring for the spiritual good of undergraduates and the poor. For these former I would keep, as now, a comparatively open house.'

" 5 P.M. to 6 P.M.—Pupils.

" 6 P.M.—Dinner. After which he devoted half

an hour to me ; then sometimes he had a pupil, or perhaps addressed a meeting in the town, or had meetings in connection with his church.

“ 9 P.M.—Tea. We then always received young men ; they would join us in family worship at 10 P.M., and afterwards go into his study for a chat.

“ He would then sit up for an hour and work. Another phase of his work was the rescue of fallen women. He had certain nights in the week which he spent in the streets in endeavouring to reclaim them. He also interested himself much in the tramps. He would give them tickets for nights' lodgings ; and it was he who, about the year 1872, organised a system of services for them in the lodging-houses in St. Thomas', to which he sometimes went on Sunday nights and sometimes in the week-days.

“ He never refused help to those that asked it of him. When sometimes remonstrated with, he would answer, ‘ Better help a dozen undeserving cases, than turn away one deserving one.’ His plan of relief was in kind—by bread, grocery, and coal-tickets.

“ *Sundays.*

“ He would rise at the usual hour, and attend

the St. Aldate's Prayer-meeting ; after breakfast, go to the University sermon ; and from thence to his own service, at 11 to 12.45.

"After that he went to the Undergraduates' Daily Prayer-meeting, then home for lunch ; again to the University sermon, at 2 ; then to the Sunday school from 3 to 4. Afterwards he would take books to the colleges for the porters.

"About 4.30 dinner.

"5.30.—A Bible-class at the Young Men's Christian Association ; then home for a few minutes to call for me.

"Service at his church at 7 to 8.30.

"At a quarter to nine, service at the Martyrs' Memorial ; then home for tea. He received undergraduates in the evening ; and often his last work for the night was going to speak to the tramps in the low lodging-houses of the town.

"With regard to his church,—which he served gratuitously,—it was built at his own expense, and was opened in March 1879. About a twelve-month later the mission room was added to it, and the manse, in which he intended to have lived had he been spared. In connection with the church, he had Sunday school, night school,

mothers' meeting, provident club, soup kitchen, lending library, choir practice, tract-magazine exchange, Bible-classes, and week-day mission services, in all of which he took an active part, and was the moving spirit. He hardly knew what it was to have a Sunday's holiday; whenever he went away during the vacations he always returned to Oxford for the Sunday. He carried on these various works even when his health was seriously failing. I remember, in the spring of 1882, his saying quite sorrowfully more than once to me, when he felt a disinclination to take a meeting, 'I cannot think what it is, I feel so unwilling to go out; I am afraid I am getting careless and less earnest;' and he would then shake off the feeling of weakness, and start off at once. On May 10, 1882, he finally broke down, and was obliged to give up all work, having on the previous Sunday, in spite of great feebleness, gone through the full routine of his Sunday duties.

"I will now endeavour to give some details of his last illness, of which the commencement may be said to date from May 10, 1882. He was ordered change of air, and we left Oxford in June for Clifton, Weston-super-Mare, and his father's

home in Dover. The result of the change I give in his own words, by an extract from a letter to an aged member of his congregation in Oxford :

“DOVER, Sept. 5, 1882.

“I hoped some while ago to have been able to return to Oxford by this time, but my recovery is so gradual, and doctors so urgently forbid any kind of exertion, that I have been obliged to prolong my absence from home. I hope, however, to go back by the end of next week ; though I fear, judging from both medical opinion and my own feelings, that I shall not be able to take up any ministerial work during this autumn and the coming winter. It seems to be God’s gracious will that, after I have been blessed with uninterrupted health for twenty years, I should be laid aside for a while, to learn lessons of patience and resignation in quietness and seclusion.

“Upon his return home, being still desirous of doing what he could, he took a few pupils for an hour or so every day. During the following months he fluctuated much, sometimes feeling better, sometimes worse, but scarcely ever was able to leave his study.

“By January 15, 1883, symptoms developed themselves which led his medical attendant to fear that Bright’s disease had set in, complicated with other maladies, which caused great suffering.

On January 17 he had three hours' work with pupils, and again one hour on the 18th. On the same afternoon we went up to London for a few days to consult four eminent physicians, both allopathic and homœopathic, only one of whom gave any hope that he could live.

"We returned home on January 23, 1883. Early that evening he went upstairs to bed, never to come down again. Before leaving his study he changed the text in the case on the chimney-piece, which contained one for every day in the year; that for the next day was, 'Because I live, ye shall live also.' After his death one of his pupils told me what help he derived from these texts, which he saw facing him each day on coming in for his lecture.

"My husband remained in a state of great suffering and weakness from that date (January 23) till the last week in February, when his end was manifestly near. I never left him night or day. I had the comfort of attending to him entirely myself—he liked it best, and neither he nor I could bear the thought that any other but myself should do anything for him. On February 15 his father, who was then with us, met with a serious accident

by falling down a flight of stairs, which obliged him to keep his bed for nearly a fortnight, and this, of course, compelled us to have in extraneous help.

“On Tuesday, February 27, my husband appeared to be sinking rapidly,—the doctor thought he would not live till night. About 5 P.M. he asked to see our little child: he looked at him, laid his hand on his head, but then said quickly, ‘Take him away—it is too much for me.’

“We sat up all that night with him; he was in great suffering. On Wednesday, February 28, he continued to suffer much throughout the day; nothing gave him relief. But during it all, as from the very commencement of his illness, he was perfectly patient.

“Throughout the following night, the last of his life, his sufferings still continued. About 5 A.M. we again thought the end had come, and we called his father up, but he lingered on. Towards 8 A.M. he seemed a trifle easier; the others went down to breakfast, and I was alone with him.

“About 9 A.M. the agony again seized him, and continued to increase till he passed away.

“At intervals that morning, through all his terrible suffering, he spoke the following words,

as it were to himself meditatively, but just audible to those near him :—

“ ‘ Into Thine hands I do commit
My spirit : for Thou art He,
O Thou Jehovah, God of truth,
That hast redeemed me.’ ”

Dwelling especially on the last four words, ‘ *That hast redeemed me.*’

“ ‘ Yea, though I walk in death’s dark vale,
Yet will I fear none ill
For thou art with me ; and thy rod
And staff me comfort still.’ ”

“ ‘ It will be all peace there—no controversy—no controversy.’ ”

“ ‘ This vile body—this vile body—like unto His glorious body.’ ”

“ ‘ The blood of Jesus Christ cleanseth from all sin,’
‘ all sin ’—‘ yes—*my* sin.’ ”

“ When the agony of suffering was great on him, he said :

“ ‘ This suffering is not to be compared to what my Saviour bore for me.’ ”

“ ‘ Give me patience—Lord—more patience.’ ”

“ ‘ Him that cometh unto me, I will in no wise cast out,’—and ‘ Lord! I *have* come.’ ”

“ His father, who was standing by the bedside,

sat down to rest ; he immediately missed him, looked round, and said, 'My father—where is he ?'

" 'Lord, I believe—help thou mine unbelief.'

"Sight was failing. 'My eyes are failing me,' he said : 'I cannot see you now—but I shall see you there.'

I put out my hand to cover him with the quilt ; he at once missed it, and put out his for it, saying 'Louie, where are you ?'

" 'It is all darkness around—but light within—light within.'

"Just before 12, I asked him 'whether he knew me ?' he pressed my hand, and smiled, and bent his head.

"About 12 he asked to be 'lifted higher for the last time.' We did so ; this seemed to take away the remaining strength. He leaned back on the pillow, and we caught the words, 'Lord Jesus, receive my spirit,' with which he passed into the presence of Christ. LOUISA BAZELY."

About 11 A.M. his friend, Mr. Christopher, had come to see him ; and he recognised him at once with a smile. Mr. Christopher had to leave

shortly before noon to preside at a large prayer-meeting at the Corn Exchange, which he commenced with a prayer for Mr. Bazely's release from his agony. As he was praying, that faithful spirit gently passed away, on March 1, at ten minutes past 12. On March 6 his funeral took place, when, after a quiet service in his own church, his body was laid to rest in Jericho Cemetery, in accordance with his own written directions.¹

The funeral service was conducted by the Rev. J. E. Walker, Presbyterian minister at Cheltenham. The remarkable demonstration of public esteem and Christian affection for Mr. Bazely which took place at the funeral has been faithfully described by Mr. Christopher, whose words, as many eye-witnesses can testify, are within the truth :

The brotherly intercourse of our lives continued unbroken until I was obliged to leave his deathbed to preside at a large prayer-meeting in the Corn Exchange. When I returned he was "absent from the body and present with the Lord."

Nothing I have seen in man has so humbled me as the effects of the grace of God in this dear brother. The indwelling of the Holy Spirit hallowed his life, illumined his character, and humbled his friends. The

¹ See Appendix A.

memory of him recalls the words of our Lord, "Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples."

Never during my quarter of a century in Oxford have I seen such a spontaneous demonstration of respect and regard as took place at dear Bazely's funeral. The working people streamed out of the poor parishes to follow his remains down the long road which leads to the Jericho Cemetery. The sad procession, increasing in volume as it went on, passed close by the Martyrs' Memorial, where a momentary halt was made, and near to the spot where he sold Bibles at the fair. I saw some of the best and some of the worst people of my own parish in the mixed multitude. He had been a living evidence of Christianity which impressed even the unbelieving, and his death touched the hearts even of the ungodly. A vast crowd of all classes of Oxford citizens stood with the silence of deep feeling around his grave. Although a Presbyterian minister conducted the funeral service, some very high churchmen attended, in token of their appreciation of his holy unselfish character. This is not the only proof which has been brought to the surface of late in Oxford, that underneath the high waves of strong theological differences among Christians there flows a deep stream of Christian love, which is scarcely recognised without the revealing influence of affliction.

Dear Bazely's grave is scarcely a yard from the one which is intended to be my own, close to the south wall of the cemetery chapel. It is not unsuitable that the

earthly remains of those who were so united by Christian love in life should, after a while, be so near to each other in death; and that the survivor should, while he can, bear this affectionate testimony, that, "by the grace of God," his dear brother "was what he was."

APPENDIX A.

My wishes, which I write in case of sudden death.

1. That —— have the option of continuing to rent —— as long as —— likes at the present rent, *i.e.* £—— per annum; paid quarterly.

2. That I may be buried, *i.e.* my body, in Jericho Cemetery; that worship—consisting of Scripture-reading, free prayer, and Psalms sung—be conducted in my church; and also, if expedient, at the side of the grave. That a minister of the Church of Scotland—or some other Presbyterian Church—officiate if practicable; otherwise, any Christian man.

That a plain oblong tombstone be erected, with designation of myself there, Presbyter in the Church of God (Minister of Church of Scotland in Oxford); no cross of any kind being attached to or carved on the stone; but that Psalm xxiii. 4, Scottish version, be very legibly cut thereon.

These wishes I feel sure that my beloved wife will carry out; whom, with our dear babe, I commend to the grace and love of God, who has blessed me with her devoted affection.

Written and signed by me, H. C. B. BAZELY.

June 25, 1882.

APPENDIX B.

The church, mission-room, and furnished manse are closed ; and the work in connection with them is at a standstill for want of funds to carry the services on.¹

It was Mr. Bazely's intention, had he been spared, to lay by sufficient for an endowment fund from his tutorial earnings.

After his death an attempt was made for a twelve-month to continue the services ; but it fell through, because Mrs. Bazely could not give consent to the introduction of forms of worship which would not have commended themselves to her husband. The supply of funds was in consequence discontinued.² Nevertheless, she looks forward in hope to the revival of the work which her husband had so much at heart, so that his 'never-failing trust in God may be realised, as expressed by him at the opening of his church on March 23, 1879, in the following words :—

Again, another thought which I cannot dismiss to-night

¹ [Should any feel inclined to assist in this matter by contributing funds, I hope they will communicate with me.—Louisa Bazely].

² Mr. Bazely's conscientious objection to the use of instrumental music or uninspired Psalmody in public worship is well known. When in 1882 his lawyer was called in to make a fresh will, he suggested that a trustee should be appointed, with written directions as to Mr. Bazely's intentions with regard to the Nelson Street Church and his other property. This he declined to have done, saying that it was not needed, as he had perfect confidence that his wife would carry out his wishes when he was gone. Such confidence having been reposed in her, Mrs. Bazely feels the more sacred obligation, in the absence of any trust-deed, to abide by her husband's deliberate wishes in respect of the kind of worship conducted at the Nelson Street Church.

is that of life's shortness and the uncertain future. This building—as far as we can forecast, if no accident befalls it—will stand for years after every one of us has gone to the home of eternity. A series of generations of men will worship in it; it will have a history, perhaps a long one, beginning from this day, which *we* shall never read on earth. I ask myself (it is not a useless, though it be an unanswerable question), how long shall *I* be allowed to preach in this pulpit? God in His wise and merciful arrangement hides from us the date of our death, else we might be discouraged from undertaking any enterprise. Immortal indeed we are until our work is done; but it may be that *my* work is done in providing this church for the labours of others. The practical lesson which (God helping me) I desire to learn from this natural and not unfruitful thought of life's and health's uncertain span, is the lesson of *greater* zeal and earnestness. To spend and to be spent in God's service; to burn away in giving light, like the oil in the Jewish temple; to "act in the living present—heart within and God o'erhead;" to preach (as Richard Baxter preached), "As though I ne'er should preach again, and as a dying man to dying men." This I would fain learn, and never through the craft of Satan and the chilling influence of the world forget. But if these thoughts of grave responsibility and of premature sickness and death seem somewhat dark and gloomy, let me add (lest I appear ungrateful to Almighty God and wilfully deficient in faith) that I am buoyed up and cheered meanwhile by *hope*. We hope for what we see not, and with patience we wait for it. I hope to be spared to labour here in the Gospel for some while. I hope—as I desire—to give myself more wholly and unreservedly to ministerial work: I hope—as I long—to be used by the Master as an instrument, in His strong and

loving hand, of rescuing souls from Satan's and sin's bondage ; of leading to our heavenly Father's welcome the unhappy backslider, when his own ways have filled him with a wholesome dissatisfaction ; of building up believers in our most holy faith. Yes, I look forward with joyful expectation—with a confidence which I cannot deem presumptuous—to refreshing showers of the Holy Spirit's graces in this church. I dare not doubt that God (in the assurance of whose blessing this church has been erected) will send spiritual prosperity in answer to the hosannas of His people.

THE END.

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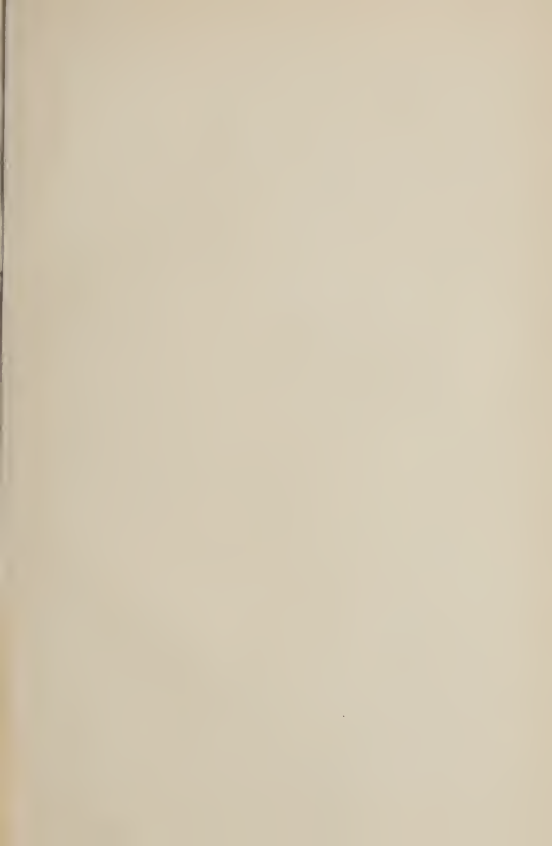
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